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**Biography.**

BRIEF MEMOIR OF MRS. MYRA W. ALLEN, WIFE OF REV. D. O. ALLEN,  
AMERICAN MISSIONARY AT BOMBAY.

**DURING** the last year the missionaries at Bombay were severely afflicted by the sudden death of three of their number, within the short period of less than seven months. The following biographical sketch of one of these, Mrs. Allen, who was first called home to her rest, is principally extracted from a more extended account contained in the *Oriental Christian Spectator*, a monthly periodical published at Bombay.

Mrs. Allen was born in Westminister Massachusetts, on the 7th of December, 1800; and was the youngest daughter of colonel Abel Wood. She enjoyed the unspeakable advantage of a religious education; and her parents had the satisfaction of seeing all their children, nine in number, members of that church with which they were walking in the fear of the Lord. She was also favored, both at home and in a neighboring town to which she was sent for the purpose at the age of about seventeen years, with facilities for cultivating her mind and storing it with useful knowledge. She obviously availed herself of these advantages with much diligence. The following paragraphs taken from a paper written by herself, give an account of the beginnings of spiritual life in her soul. The paper is without date, but must refer to the period between her eighteenth and twenty-second year.

As long as I have any recollection, I have been the subject of serious religious impressions. I was early instructed in the truths of religion—the government of a holy, sovereign God, who had an infinite hatred of sin, requiring perfect obedience of his creatures, and punishing every transgression of his holy law with eternal death—the duty of repentance—the necessity of a change of heart, and the way of salvation through a crucified Redeemer. I was convinced of the truth and importance of these things, but they were wholly uncongenial with my carnal affections. I intended some

time to attend to them, but could not think them calculated to afford happiness to the youthful mind. Thus I practically said 'Go thy way,' &c. In this manner I quieted my conscience, not, however, without being frequently roused by a solemn providence or a searching impressive sermon—sometimes to be almost persuaded to become a Christian. About the age of thirteen, I was much interested in reading the life of Mrs. Newell. I admired her amiable and engaging disposition, and was much affected with her early piety. This I was persuaded was the source of those lovely virtues which so highly adorned her character. I believed she was happy, and almost wished myself possessed of that which could render her so cheerful amidst so many trying scenes. But I could not endure the idea of renouncing my worldly pleasures and companions, and of bearing the reproach which I thought I should meet from the gay and thoughtless. I remained in a state similar to this till the 17th year of my age, when I think my attention was a little more excited.

About this time a number of my companions became seriously impressed with a sense of their dangerous situation as sinners, and began to inquire with solicitude, what they must do to be saved. I had often thought that if my young friends would seek religion, I would join in the pursuit. Now I had the trial of my sincerity. It occasioned at first some severe struggle in my mind to become willing to renounce the world and its vain pleasures,

'to meet the world's dread laugh' and endure the sneers of some whom I loved; but I soon resolved that notwithstanding all these, *I would make religion my business*, and that, through divine assistance, I would persevere in this resolution, though all my days should be spent in the search.

I desire to bless the Lord that he did not suffer me to be again ensnared by the vanities of youth, and lured from the path I was resolved to tread. I was led to hope, that, though long left to wander in darkness, without any light, even 'darkness that might be felt', there might still be mercy for me; but if I never obtained comfort, I chose to spend my life thus, rather than engage in worldly amusements and pleasures. Nearly four years passed without bringing me any lasting relief.

After spending a few months in a neighboring town where there was a revival of religion, she remarks—

Shortly after my return, however, I began to view things in a different light. I began to feel there might be hope, even for me. The promise, "Him that cometh to me, I will in *no wise* cast out," I found included *all*; and the passage, "He is faithful that promised," &c. increased my confidence. I clearly saw that my heart was exceedingly polluted; but those scriptures, "Behold the Lamb of God that taketh away the sins of the world," and "The blood of Christ cleanseth from *all sin*," appeared to meet my case, and they were to me sweetly refreshing. The character of the Savior appeared lovely, and no longer as "a root out of a dry ground;" yet my apprehensions of divine things were quite obscure. I often thought of the blind man who, after once washing his eyes, could discern "men as trees walking." I remained thus, sometimes hoping, sometimes not daring to hope, through the winter.

She continued in this state of darkness and doubting during three or four months; but at length, having obtained clearer views of the great truths of the gospel, and acquiescing more fully in them, she was enabled to add—

A tranquil serenity now took possession of my breast, such as had long been a stranger there. The plan of salvation opened to my view in a lovely engaging light, and I felt that there was safety in committing myself wholly to sovereign mercy. If left to perish, *no injustice* would be done, yet I fully believed that none who *did trust in the Savior unreservedly* would be cast off.

I had long regarded it as a privilege of which I was utterly unworthy, to be admitted to the Lord's table. I now saw, that unworthy as I was, it was a duty I ought not to neglect. After serious deliberation, therefore, I gave my name to be proposed

to the church for admission, and on the 8th December, 1822, entered into solemn covenant engagements to be the Lord's. It was a day of solemnity and joy to my soul, and one which I felt called for the most lively gratitude, not only for the mercy I experienced myself, but that others received the same with me—a dear brother and niece being received to church-fellowship at the same time. For a considerable time I was scarcely troubled with a serious doubt. I had no ecstasies of joy, but a peace and tranquillity such as I never before experienced.

In a journal which Mrs. Allen kept, and in which she made entries with more or less regularity, she records her feelings on the day when she offered herself a candidate for admission to the church, and on that when she first sat down at the table of Christ.

Nov. 24, 1822. After repeated self-examination and earnest supplication for the aid of the Holy Spirit to direct in the path of duty, I have at length come to a decision—and this day offered myself in a public manner for admission into the church. What lively gratitude ought I to exercise for the distinguishing goodness of God to so stubborn a rebel. To the praise of sovereign grace I would record it. I humbly hope and trust that I have tasted of the love of Christ, and, though long left to wander in darkness, that I have at length enjoyed the cheering beams of the Sun of Righteousness, and been led to consecrate myself to the service of my Creator. If, however, I am deceived—how dreadful! O Lord, discover to me my true state. Grant me the light of thy countenance, whatever else thou deniest, for Jesus' sake.

Dec. 8. The solemn scene is past. I have publicly avouched the Lord to be my God and portion—my teacher and sanctifier—my prophet, priest, and king; and am "witness against myself that I have chosen the Lord to serve him." Now, if I should go astray and wound this precious cause, I must be without excuse. O Lord, look graciously upon me, and grant that my resolutions of new obedience, made I trust in reliance on thy divine aid, may not prove transient as the morning dew; but may I have grace to be faithful. Suffer me not to break the solemn covenant engagements into which I have entered; but make me useful in thy spiritual vineyard. Look in compassion on my dear companions. O revive thy work in this place; especially among the youth. The spiritual interest of a number lies near my heart in a special manner. And may I never, by a careless walk or an unchristian temper, prove a "stumbling block" to them; but may I recommend the religion of Jesus by exemplifying its pure, peaceable, humble, compassionate, self-denying spirit. I am weak

in myself—may thy grace be made perfect in my weakness.

A few additional extracts will be taken from this journal, illustrative of some conspicuous traits in her character.

Mrs. Allen was tenderly attached to her young companions and friends and most earnestly longed for their welfare, and especially their conversion to God. On returning home from the school where she had spent some months she thus gives vent to her pious solicitude for those with whom she had been associated.

Sept. 7, 1822. I have now taken my leave of those companions with whom I have spent so many pleasant hours in literary pursuits, and returned to my native place. To many of them I have probably bid the last adieu, no more to meet them on the shores of time. It is a solemn and affecting consideration. It is painful to the heart possessed of any degree of sensibility to separate from those whom we love; to sever the tender ties of friendship. But separation is needful in this imperfect state.

"Friends must part and friendship sigh,  
Although it knows not how to die."

How much would the pangs of parting be mitigated, could we indulge the pleasing hope that we should *all* meet at last on Canaan's happy shore, no more to endure a separation. But how dreadful is the idea of a final separation! How heart-rending the thought, that any of us should be finally cast off and be banished from all good, to dwell with everlasting burnings! Merciful Savior, prepare us by thy grace to appear before thy throne, clad in the robes of thy righteousness, and to spend an eternity in thy presence! Follow each member of that seminary with thy special blessing, and may both teachers and pupils become ornaments to society, and useful members of the church of Christ.

On another occasion she writes—

May 29, 1823. A tribute of gratitude and praise is due to the almighty Redeemer for his abundant grace displayed in the recent conversion of two dear friends, and I embrace this early opportunity to record it. Situated so favorably as they were for embracing religion, I have felt much anxiety for their spiritual welfare; and often have attempted to commend their cases to him whose sovereign grace alone can change the flinty heart, and bestow that peace which springs from believing in Jesus, and a hope full of immortality.

My most sanguine hopes are now realised. I have abundant testimony in proof of the happy change, and though deprived of the privilege of being a personal witness, yet I do rejoice, yea and will rejoice in the glorious event. Shall the angels of God

rejoice over the conversion of sinners, and shall not his professing children mingle their more feeble notes with the general songs of praise? Oh yes; the sacrifice of thanksgiving, rising from a truly contrite and pious soul, we have encouragement to believe, will find acceptance with our gracious Sovereign. I do indulge the hope that if our lives are prolonged, I shall yet behold with my eyes and hear for myself, what I have heard from others; that I shall mingle Christian congratulations with them, and offerings of grateful praise to him who has caused us to hope in his mercy.

This solicitude for her friends whom she could not regard as the followers of Christ was especially conspicuous when the period arrived that was to separate her from them forever in this world. With many of them she conversed with much affection and solemnity; to others she wrote during her passage to India; and for all she cherished the most tender attachment, and often remembered them in her prayers. After arriving at Bombay, she made the following entry in her journal.

June 27, 1828. I have just received letters from America, and have been rejoiced in recognizing the hand writing of dear friends with whom I have often, in years past, enjoyed Christian communion. But far greater has been my joy in hearing that many, who are endeared by the ties of nature and friendship, have embraced the Savior by a living faith, and are devoting themselves to his service. The description of such a season of refreshing from the Lord, in my native place, brings vividly to mind similar scenes which I once witnessed, and in which I so much rejoiced. Such scenes will yet be witnessed in this dark part of the world. Blessed be the Lord, his power is not restrained, and he is able to save as well in heathen as in Christian countries.

The journal of Mrs. Allen shows that she humbly and diligently examined herself; that she made it her business to grow in holiness; that she carried on the warfare with sin vigorously; and that she had such a familiar acquaintance with her own heart, and with the difficulties and comforts of a Christian life, as constitutes a distinct, palpable Christian experience. On the 8th of December, 1823, she writes—

"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This is a positive command of the inspired volume: I select it as suitable for meditation to-day, as it completes a year since I publicly took the covenant of God upon me. I desire to put the question to my heart and conscience, what advances in the divine life have I made during this year? The Lord

has been pleased to plant me in a well cultivated vineyard, and has watched with a scrutinizing eye to behold what fruit I would bring forth. But I have not surely made that improvement I ought, and might have made. I have not sought out and improved opportunities for doing good according to the ability I possessed. Let this be for my constant humiliation. And if I have been enabled to do *any thing* for the glory of God; his shall be all the praise. I would now form some new resolutions for my future conduct, and strive to give a strict adherence to them. Should my life and health be spared, I intend to select a chapter each morning for a subject of meditation, committing to memory one or more important verses to employ the vacant moments through the day. I would also be more strict in the government of my thoughts, and watchful over my general conduct; particularly when likely to be exposed to temptation. I would also be more strict and constant in self-examination, and strive to be more fervent in secret devotion.

March 27, 1825. I would now review my exercises during the past winter. The Lord has been in this place, reviving, I trust, the languishing graces of his children, pouring out a spirit of prayer, and, by the still, small voice of his Spirit, convincing unbelievers of their danger and guilt, and giving them a hope in his pardoning grace. My heart, if it does not deceive me, has been deeply interested in this work. At times I have felt a joy inexpressible—and still I have ardent desires for its continuance and spread—till all shall unite in praising and loving and serving the dear Redeemer. I have felt that he is indeed a "Refuge in the time of trouble." The promises have afforded me sweet consolation; and though at times nature has been ready to repine, yet I have earnestly sought his grace to subdue my will and make me wholly submissive. I have sometimes found sweet peace in committing all my interests into his hands for time and eternity—my views of futurity have been brightened—and I have felt desirous to live more like a pilgrim, passing through a desert land, "seeking a better country, even an heavenly." May he perfect his work of grace in my soul, and enable me to receive the allotments of his providence with submission, rejoicing that his wisdom overrules all things for good to them that trust in him.

Jan. 24, 1826. It is near the hour of midnight. The stillness of the house, the calmness of nature, the lustre reflected from the new-fallen snow by the light of the almost full-orbed moon, the lengthened shadow of the trees, stript of their verdure, the clearness of the sky, displaying the starry gems of heaven, or losing itself in mellowing clouds, all combine to tranquilize the mind, to fill the soul with solemnity and awe, and raise the thoughts in holy adora-

tion. The day is past—its transactions closed—its account sealed up for eternity. And thus our mortal days will all fleet away, and soon the *last* will arrive. And can I be regardless for one moment of the solemn consequences that will be the result of my daily conduct? Jesus Savior, to thee again I flee; Oh pardon the sins and follies of the past day. Grant me sanctifying, quickening, preventing grace; and while I am permitted to continue in this state of trial, let me not live in vain.

It is evident from the journal of Mrs. Allen that she took great delight in the Sabbath, as a day of holy rest. On the 9th of March, 1823, she writes—

With emotions of sacred pleasure would I hail the return of the holy Sabbath—gracious appointment of heaven for the refreshment of weary pilgrims, wandering through the mazes of sin and wickedness in the desert wilds of this world, and directing their course towards the heavenly Canaan, the mansion of eternal rest. How sweet to find in the sanctuary a sacred retreat from the cares and perplexities which attend us through the week—to unite in the solemn prayers and sacred songs of praise, and to listen to the faithful dispensation of the word of life! O gracious Father! may I this day experience these divine joys in thy house; may I be washed from my innumerable sins in the fountain of redeeming blood; be delivered from wandering thoughts, and attend with solemn reverence to the ministrations of thy word.

In May, 1827, Mrs. Allen was married to the Rev. David Oliver Allen, and with him embarked at Boston for Calcutta, on the 6th of June following. She arrived at Bombay on the 28th of the next November. On the first of May, immediately after deciding to become a partner in the trials and labors of a mission to the heathen, she made an entry in her journal, which shows with how much anxiety and prayerfulness she labored to ascertain her duty on that point, and how firmly and cheerfully her mind was made up to the work.

For several days the conflict of my mind was so great as to destroy my relish for food, and almost to deprive me of sleep. But I desire to bless God that he has, if I rightly interpret the indications of his providence, shed light on my path, and shewn the way in which he would have me go, for I trust he has enabled me to lift up my soul to him for direction.

And now I am decided. Yes, I will offer myself a living sacrifice, to assist, so far as he shall give ability, in the arduous labors of extending a knowledge of salvation to the heathen. And in making this surren-



der, I feel most happy. Yes, I will bless my covenant God and Savior for the high privilege of enduring hardships and privations for "him, who, though he was rich, for our sakes became poor." Yet I know that his grace alone can sustain me. I would not "trust in my own heart," nor neglect to "count the cost." I would not, I trust I do not rush into this work uncalled.

On the 5th of February, 1831, it pleased the Lord, in a sudden and afflictive manner, to remove Mrs. Allen by death. She had entered on her missionary labors with much zeal, and had applied herself to the attainment of the Mahratta language with much success; and in the formation and superintendence of female schools, in the direct religious instruction of the scholars connected with them, and other adults who were attracted by her influence and exertions; in the visitation of the sick and afflicted, in administering counsel to those who viewed her as a friend, and in many other ways, which need not be mentioned, she accomplished much good. Her missionary course was short, extending to less than three years and a quarter. But she has left evidence that she was habitually ready for her departure. About a year after her arrival at Bombay, on the anniversary of her birth-day, she made the following entry in her journal.

Many years have passed away since I have occupied a place in the vineyard of the Lord, and many mercies have I received. To me there must ere long be a *a last year, a last day, a last moment*. I hear the admonitory voice, "Do with thy might what thy hand findeth to do, the night cometh, when no man can work." Perhaps it may be near to me, even the night of death. But the dawn of eternal day is discovered by the eye of faith; and, though the blackness of darkness awaits all unbelievers, yet they who trust in Jesus shall be saved from that awful state. Though many and dark be the stains of sin, yet the blood of Christ cleanseth from all sin, and robes of glory shall forever adorn those who have washed in that precious fountain. I have given myself in covenant to God to be his for time and eternity, and if I am his in life, I shall be also in death.

Mrs. Allen died in great peace, and in the exercise of an overcoming faith, deeply beloved and lamented by her associates in labor, and by many of the natives to whom her kindness had much endeared her. The Rev. John Wilson, of the Scottish mission at Bombay, preached a sermon on the day after her funeral, an extract from which, giving a view of Mrs. Allen's character, was published at p. 365, of the last volume.

## American Board of Commissioners for Foreign Missions.

### China.

#### EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN AT CANTON.

WHILE reading the first part of this journal it should be borne in mind that no foreigner is permitted to travel through the Chinese empire, visiting towns and villages, making observations and holding free intercourse with the people, as he might do in this country. All access of foreigners is prohibited, except to one city, and to one corner only of that. Every street, except those within the prescribed limits, is as much unknown to foreigners as the remotest village in the empire.

#### *Difficulty of obtaining correct Knowledge respecting the Chinese.*

April 8, 1831. It is very difficult to give correct ideas of China to those who live on the other side of the world. The want of extensive and trusty means of obtaining information is the principal cause of this difficulty. The barbarians' place, in the 'Celestial Empire' is very strait; and they come into contact with few natives of the country, except merchants. I know of

nothing in China which deserves to be called a newspaper; nor are there any literary or scientific journals. The imperial and provincial courts have each their *circulars*; in which they publish only their own proceedings, and only so much of those as best suits themselves. The Canton circular, which is a daily paper, will state, usually in the briefest manner possible, what visits the local officers gave and received, what temples they visited, and what banditti were apprehended, or judged, or executed. Even in these matters of fact they are often, it is said, far from the truth. The circular will inform you that on such a day such a piratical or smuggling boat was seized, &c., giving all the particulars; when soon some one who was in the secret will tell you that the whole was a farce. Orders had been issued to seize at all events a specific boat. The matter was readily managed. A boat was procured and fitted up like the proscribed one, and went forth to the fatal spot. The government boats immediately espied and pursued and overtook her. A skirmish ensued, and soon the prize was borne off in triumph.

Even when things occur under one's own observation, he is liable to be deceived. A few mornings since I saw a man hanging dead by the neck on a tree in front of the

factories, and was told that the poor man belonged to one of the "soldier boats" on the river; that he had passed the night in smoking opium and gambling; and in a fit of madness had himself done the wicked deed. Soon after I was informed by those present when the body was taken down, that the wounds and bruises upon it precluded the idea of suicide. These things appeared certain in this case—that the man was an opium smoker, a gambler, and had come to an untimely death. The practice of smoking the "black commodity" is widely prevalent, from the royal palaces to the meanest hovels, exerting, from one end of the empire to the other, and through all the ranks of society, a most deadly influence. During the past year the use of this drug, judging from the sales of it, has been more than one million of dollars per month. Every visitor at Canton may see some of these dreadful effects, though the most extensive evils resulting from this vile habit are doubtless concealed from the public eye. During the last winter the house of the governor of Canton was burnt down, half at one time, and half at another; both of which calamities were said to have been occasioned by the members of his household smoking opium.

*Efforts to introduce Christian Knowledge into China.*

May 10. While the Chinese government will not tolerate the public preaching of the gospel, the great means of introducing a knowledge of Christianity will be printed tracts and books. In accordance with this view of the subject, the preparation and distribution of books have been leading objects of attention from the very commencement of the Protestant mission to the Chinese; and they must continue to be so, until every one that speaks that language shall read in his own tongue of the wonderful works and mercy of God.

The Chinese may be called, with great propriety, a bookish people. They have their historical books, their moral, religious books, and all other kinds of books; *Christian* books only being excepted. And even these are beginning to find their way among the dense and numerous population that use the Chinese language. Probably, in no one language on earth are so many human beings able to read the word of God, were it universally distributed, as in the Chinese. It is most astonishing, and most lamentable that so little effort has ever been made to give the Bible to the people of this ancient and extensive empire. This subject demands the serious and careful consideration of all those whose acknowledged duty it is to publish the gospel to all the families and individuals of the human race. It is very desirable that Christians should know how little has been done, and what there is to be accomplished, in the great work assigned them by their Lord and Savior Jesus Christ.

The first Protestant missionary arrived in China the 4th of September, 1807, about six years from which time a complete translation of the New Testament was prepared for the press. Early the next year, 1814, a few months after the arrival of the late Dr. Milne, the second member of the mission, two thousand copies were printed at Canton. In November, 1819, by the united efforts of Drs. Morrison and Milne, a complete version of the whole Bible was in readiness for the press. Since that time two or three editions, amounting probably to 12 or 15 thousand copies have been published. These editions have been printed at the mission press in Malacca.

*Methods of Printing.*

Though for centuries the art of printing flourished here, while even its existence was unknown in Christendom, this art is doubtless, in the hands of Christians, destined to be of all instruments the most powerful to break down the bulwarks of idolatry, and to give the light and life of Christianity to the inhabitants of China.

This art was known in China early in the 10th century, four or five hundred years earlier than it was known in Europe. From the earliest to the present time, their mode of printing has been remarkably simple. The characters are cut on wooden blocks of the size of the page to be printed, forming a stereotype like that used by the western nations. From these blocks the impression is taken off by a single person, by his own hands, without the use of any machinery whatever. In this way the work can be executed with much rapidity and elegance. But in large works the blocks will be cumbrous and occupy much space: while for light, ephemeral works it requires too much time and expense to procure them. Hence moveable types have been considered a great desideratum for diffusing Christian and useful knowledge among the nations speaking the Chinese language.

About a century ago Kanghe invented, or at least brought into use, moveable metal types. His successor, Keenlung, was so delighted with these types, that he called them the 'congregated pearls.' But strange to tell, he soon after caused them to be melted down, and his imperial majesty, Keaking, suffered or rather compelled them to go into entire disuse.

Of late years several attempts have been made by Europeans to employ moveable metal types, which should combine cheapness, elegance, and facility of use. None as yet seem to prove so satisfactory as those recently prepared under the care of the Rev. Mr. Dyer, of the London Missionary Society, at Penang. The types were cast in moulds taken from wooden blocks, and produce, judging from the specimens which I have seen, as fair a character as any of the types cut by the best artists in China.

The lithographic press has recently been applied to Chinese printing at Macao, by J. R. Morrison, Esq. assisted by a native Christian who is learning the art; and at Batavia, by the Rev. Mr. Medhurst. The elevation of the character above the surface of the stone is so small, that an impression can be taken on both sides of the thinnest Chinese paper. This by their own method of printing the Chinese can never do.

#### Other Notices.

A boy was carried by our door to-day, followed by a crowd of the populace, to the river side; where, with his hands bound behind his back, and a heavy stone bound to his body, he was about to be plunged into a watery grave. But his uncle interposed to save him from the death to which his parents were hastening him.

The youth, nineteen years of age, had involved himself by gambling and rioting, and applied to his mother for money, which being refused, he became angry and began to rail at and to beat her. His father coming in at the moment, he commenced an attack on him also, severely beating and wounding them both. The parents fled to the police; their son was apprehended, and on their testimony sentenced to death. Parents do not always deem so long a process necessary. A case recently occurred, in which all the forms of trial were omitted, and the father and mother were the accusers, the judges, and the executioners of their own son.

On the tenth of June Mr. Bridgman arrived at Macao, the common place of resort for foreigners during the summer. Having mentioned some of the inconveniences and apprehensions to which he is subjected by the intolerance of the heathen rulers at Canton, and the Catholics at Macao, he adds—

In addition to this, and in common with all the residents, the missionary is subjected to inconveniences to which the good people of England and America are seldom if ever exposed. We were informed before leaving Canton, that some piratical acts had recently occurred on the route which we were to take, and some preparations of defence were made accordingly. We passed quietly on till the third evening, when, just at sunset, two "thief boats," with twenty or thirty men in each, were seen coming down upon us, about a mile distant. Our boatmen immediately cast anchor, (the wind being light and the tide coming in against us,) and soon all things were ready for the encounter. Baskets of stones, bows and arrows, spears and spikes, with caldrons of boiling rice, and some "hard guns" (a fowling piece and a brace of pistols,) and about twenty-five persons, including ourselves, formed the array of battle. Meantime several small boats had placed them-

selves near us for protection. In this state the darkness of night shut up the scene, leaving us to expect we knew not how sudden or desperate an attack. About nine o'clock a fresh breeze sprung up, and we were soon under sail, and before daylight came to anchor in the inner harbor of Macao.

#### Siam.

##### JOURNAL OF MR. ABEEL.

[Continued from p. 100.]

EXTRACTS from the journals of Mr. Tomlin, of the London Missionary Society, and of Mr. Gutzlaff, of the Netherlands Missionary Society, showing the openings there were in Siam for the extensive circulation of religious books, and the prevailing eagerness among the people to obtain them, were inserted at p. 324, vol. xxvi, and p. 216 of the last volume. It was stated in the last number, p. 99, that Mr. Abeel had arrived at Singapore, and had made arrangements to sail immediately for Bangkok, the capital of Siam, a city containing about 400,000 inhabitants; of whom about 310,000 are Chinese, with 8,000 Siamese, exclusive of 11,000 priests. The remainder are a mixed multitude, from various tribes and nations. The population of Siam is estimated at 4,000,000 or 5,000,000.

#### Voyage to Bangkok.

My last communication was from Singapore. I believe I mentioned that Mr. Tomlin was on the eve of sailing for this place; and that I had engaged a passage in the same vessel. The concurrence of events was of that striking character, which proclaims the goodness of the Lord, and bids us follow the directions of his providence with boldness and gratitude. On the 17th of June, Mr. Tomlin, Mr. D., a pious officer in the Indian army, and myself embarked in the *Sophia*, an Arab vessel, with a European captain. We were all obliged to occupy one room, the opposite side of the cabin being reserved for two of the supercargo's wives. The crew consisted of 46, 43 men, principally Arabians and followers of the false prophet. Five times a day these deluded men bent the knee and bowed the head in worship. The principal services are performed at day-break and sunset. The most devout assemble on the poop deck, and with their faces turned towards the west, the direction of the Mussulman's holy city from our present position, employ probably half an hour in their orisons. The first officer leads their devotions, standing a short distance in advance of the rest, and the whole company drone out something like a response. Mistaken men! they express a belief that all Christians are to be

converted to their faith, and that within two centuries from the present. I could almost have wished for the gift of tongues, to be the instrument of teaching them their error, and pointing them to the only Savior, whose spreading kingdom shall blot the name of their deceiver from under heaven, probably much within their specified period. We gave them a few Arabic Bibles and Testaments, and were happy to find some of them daily and assiduously engaged in reading them. They soon discovered the inconsistency between the obligations and practices of nominal Christians. The Lord in mercy teach them their own fatal delusion, and draw them to the Savior of whom they read. Our own room was consecrated to the worship of the true God, and morning and evening sacrifice offered. The usual exercises of the Sabbath were also maintained. On all these occasions, the captain, the only one of the ship's company who understood the language, was present. For probably half the passage we had the coast of the Malayan Peninsula and the neighboring islands in view. The former is a range of abrupt, irregular hills, often flanked by peaks of the same character, though different altitudes, and presenting an appearance which might be mistaken by the distant observer for towers, pagodas, minarets, fortifications, and castles.

On Thursday, 30th of June, we arrived at the bar, off the mouth of the Meinam river, and anchored. English vessels and all under English colors are obliged by the treaty with that government to wait here for a pilot. It is said to be impossible for large vessels to cross the bar, except at spring tides. Understanding that the pilot would not be on board within a week, we left the ship on Saturday, and proceeded in the jolly boat to Bangkok. In about two hours we entered the Meinam. The coast is so low and the river enters so obliquely that it was impossible to determine our precise course until the ship was left quite in the distance. About five o'clock in the afternoon we reached Paknam, a considerable village some three or four miles from the mouth of the river. Here we were obliged to stop until the captain gave a satisfactory reply to whatever questions the curiosity and avarice of the governor dictated. A present is indispensable to obtain the favor of the old man. A barrier of large piles, a number of yards in width, runs completely across the river, and leaves but one narrow passage way for the vessels. On each shore a battery has been planted, and a large fortification or castle erected in the river, about one third of its width from the shore.

The natives, whom we saw in numbers at this place, have the custom of shaving the head, except on the crown, where they allow it to grow one or two inches, sufficiently long to give it the rigidity and uprightness of bristles. Their dress is intend-

ed merely for the purposes of the figleaf. The upper part of the body and almost all the limbs are naked. Among the males, from the king to his meanest subject, there is said to be no additional garment. Rank is distinguished only by the texture and color of this simple attire, though frequently it is not distinguishable at all by dress. The women are almost as denuded as the men. The more decent wear a kerchief over the shoulders, though very frequently it answers no purposes of delicacy.

From Paknam to Bangkok the distance is generally estimated at forty miles. We left the former place about six in the evening, and arrived at half past twelve, much within our expectations. On the way we found many objects of interest and novelty. The Meinam is a noble river, probably three quarters of a mile in average width, and sufficiently deep to admit ships of any size to Bangkok. Its banks are low and principally covered with jungles. As the darkness closed around us the lights on shore became numerous in places, and the reflection from the waters showed us that they were surrounded by this element, while the houses are built upon rafts or piles. The objects which attracted most attention, were swarms of fire-flies, on either shore, and passing from one side of the river to the other. I had seen a few in Java, but nothing to compare with these. It was difficult to distinguish between the light emitted from one of these small insects and that of a dim taper alternately exposed and concealed. Thousands of them would settle on one tree, and give it a most delicate and vivid illumination. There appeared to be such a uniformity in the motions of them all that the glare would break forth and close in, as though they inhaled a common breath, or raised the wings by some other simultaneous impulse.

#### *Introduction to Bangkok.*

On our arrival at Bangkok we went immediately to the residence of signior Carlos de Silveira, the Portuguese consul, who received us with the greatest kindness and hospitality. This gentleman befriended the missionaries on their first visit, assigned them a house on his own premises, and when opposed by the Catholics, and through them by the native authorities, continued their warm friend, and determined to support them, notwithstanding the threatened loss of all his property and the menace of expulsion from the kingdom. Thus, the very one who could best support the missionaries is disposed by the Lord to favor his servants, though against the force of his own religious education, and the joint influence of all his countrymen.

Before we left the ship, we visited one of the Chinese junks waiting on the bar for a favorable wind, and were much disappointed at hearing that Mr. Gutzlaff had sailed



but a short time before for China. As there were Christian books in the junk, and some of the men were well acquainted with the history of Mr. G., there was little reason to doubt the correctness of their statement. We were thus prepared to learn from Mr. Silveira that he had actually embarked on the expedition in which his heart has been absorbed, and the possibility of his death considered no adequate preventive. In mental, bodily, and even social qualities he is said to be strikingly adapted to such an enterprise. He sailed for Seang Hai, three or four days' journey from Peking, and is determined, with the Lord's blessing, to make his way into the very capital of this heathen empire. Though he goes in the capacity of a physician, and with an extensive knowledge of the language, yet in these he has no comparative confidence. He goes to offer terms of reconciliation to the most populous section of this revolted world. He goes fearlessly, as an ambassador of their Sovereign, knowing that he shall be protected, though it may not be from bodily sufferings. He goes in the full assurance that China is to be restored to God, that the exalted Savior is "waiting" for this determined event; that the day of the world's redemption draweth nigh. The Lord grant that the trump of jubilee may echo as joyfully through this enslaved empire, as it ever did through the borders of ancient Judea. May myriads feel their chains loosed, and spring forth to the liberty of God's people. We hope that the experiment will put to shame the fearful and animate the bold. Our brother needs the prayers of all Christians. God has promised success to the labors of his servants. There must be a commencement to the work in China, and who can tell but that this is the time and these the appointed means. Oh that the churches would lay the subject to heart, and cry mightily to God for the recovery of such a multitude of their fellow immortals from the captivity of satan.

*July 4.* This afternoon we called with Mr. Carlos on the *Prah Klang*, the director of all commercial affairs, and one of the principal ministers of state. On our way to his establishment we had an opportunity of seeing part of the city, or its suburbs. For a long distance, the houses are built on rafts on each side of the river, and the only communication is in boats. The dwellings and stores are very contracted, built of a slender material, and covered with attap. The boats employed by the natives in transferring their persons and light effects are exceedingly small and crazy. They are propelled by paddles; their progress is very rapid and their safety precarious. The women take a full share in the labor, and become exceedingly coarse and immodest in appearance and discourse. We landed abreast of the *Prah Klang's* dwelling, and not finding him at home, proceeded a short

distance to a pagoda, which he has been building for the last seven years. The princes and men of office and wealth generally spend part of their income in erecting sacred buildings and supporting a number of priests. What a reflection upon those, who, knowing the true God and possessing abundant means to extend that knowledge, neither make provision for their own eternal welfare nor offer their abused privileges to those who might improve them. We were apprised of approaching the presence of the *Prah Klang* by the strange actions of our interpreter, a Portuguese by extraction, and the only admitted medium of communication between the great man and foreigners. When he saw him, perhaps at a distance of thirty or forty yards, he bent his body and crept along like a sportsman, approaching the game unobserved. When the *Prah Klang* observed us he sat down, and our interpreter, stretching himself prostrate on the ground, waited his pleasure. We all approached and signified the respect required of foreigners, merely taking off the hat, bowing and sitting in his presence. He made a number of inquiries respecting our several offices and objects in visiting Siam, and appeared satisfied when told that Mr. Tomlin and myself had come for the same purpose, which brought him and Mr. Gutzlaff there before. The interpreter was commanded to take us round and shew us the "great Babylon he was building by the might of his power and for the honor of his majesty." There were many separate temples and ornamental pillars, some complete and others just commenced.

5. This morning visited the city and went to the walls of the palaces. Among the objects of curiosity are the famed white elephants of the king, supposed to be the habitations of former sovereigns and kept with the greatest care. None but the most honored and virtuous are thought to be favored, after the present existence, with such a rare and dignified residence. The size of these and many others of a darker shade much exceeded those we had seen before. Their hue was far from being white, though it approaches nearer that color than the opposite. We walked nearly around the palace walls, but were not allowed to enter. From the roofs and spires they appear to contain gaudy and extensive buildings. We visited a large pagoda, surrounded by many smaller apartments and lofty pillars. The principal temple was closed, and the indolent priests, who were lying about on their mats, had no disposition to gratify our curiosity. One of them, with whom we attempted to converse on the folly of idol worship, threatened to tell the king that we were defaming his gods. The priests in Siam are proverbial in other countries for their gross immorality; and Buddhism here, as well as in China and India, has no basis but ignorance, no support but depravity. May the

time soon come when the very name shall be an offence.

[To be continued.]

### Ceylon.

EXTRACTS FROM THE JOURNAL OF MR.  
POOR AT BATTICOTTA.

[Continued from p. 104.]

#### *Conversation with Brahmins on Astronomy.*

April 19, 1831. Having occasion a few weeks ago to propose through Dashed a question to Vesuvenather, the native astronomer in this neighborhood, which I was aware he must answer in a manner contrary either to his own judgment or to the popular belief, he replied, after a moment's reflection, "I perceive I must act the part of the eel, which shows his head to the serpents, and his tail to the fishes." He then gave a correct answer to the question proposed. In the course of a week or two he gave an intimation that he was now willing that I should call on him, and that he wished to have a view of the moon through the telescope.

This evening, agreeably to appointment, I went to see him. On my approach to the house I was met by a person who conducted me to an adjacent field, where I was introduced to the aged brahmin and to two other brahmins, his relatives. As he could not receive me at his house without being subjected to some defilement, he spread some mats and placed a chair, table, &c. for my accommodation at a convenient distance from his dwelling. Vesuvenather, who is a very infirm old man, seventy-two years of age, was seated on a platform in the manner in which the natives sit on the ground, about three feet square, and elevated two or three inches from the ground. His two relatives were seated near him on mats. After various inquiries respecting his family and ancestors, I gave him at some length my own history, stating more particularly the motives which induced me to take up my abode as a missionary in Jaffna. I then presented to him a copy of the Four Gospels and the Acts of the Apostles, from which, as I informed him, he might become more fully acquainted with the subject which I had endeavored to explain to him. He received the book as an act of civility, but manifested no interest in what I had stated of its contents. The principal remark he made, and which he repeated from time to time, was, "All that it is necessary for us to know on these subjects is clearly made known in the Agamas books, which are not within the reach of the people of this country." When I told him that we have some parts of the Agamas, and are acquainted with the contents of others, his reply was, that there are no persons within our circle capable of explaining them.

I then prepared the telescope, and took a view of Venus and of the moon, which was in her first quarter. The old brahmin excused himself from looking through the telescope on account of his infirmities, and directed me to one of the young men. While looking at Venus I turned his attention to the circumstance of its being but partially enlightened, and when looking at the moon, to its convexity. Though these phenomena were entirely new to them, they manifested little or no interest in the subject, nor did they care to have any explanation of what they had opportunity to witness. The circumstance most worthy of notice, which occurred during my visit, was, that, on some reference being made by me to the Cunda Puranam, the old brahmin observed that the statements made in the Puranam related to the state of things in a former *oogum*, or age, and are not applicable to the present times. I inquired if it were then true, that, in the age referred to, the moon was twice as far from the earth as the sun, that eclipses were occasioned by serpents, &c. "Such," he replied, "was the state of things formerly, but now it is quite otherwise." In confirmation of this he referred me to a verse in the Puranam which intimates that great changes in nature were to be expected. I then inquired why the Puranam was so much read at the temples throughout the district, in as much as its contents were not applicable to the present state of the world. His reply was, that, though the statements there given on astronomy and some other sciences do not apply to the present order of things, still a great part of the Puranam holds true in all ages, and is useful to all people. I did not think it best to pursue the subject, as there had been a previous understanding, at his suggestion, that we should have no disputes. Indeed the old man was evidently a little embarrassed in consequence of the intrusion of some of his neighbors into our company. Before taking leave of him, I made a proposal to him to teach the Sanscrit language to five or six members of the seminary who would attend weekly at his house. He manifested some interest in the proposal, but was evidently under some embarrassment. He intimated, however, that he should be willing to give assistance in a private way, but his fear of the people would prevent him from acting openly as a teacher. He proposed to recall his son-in-law, who is teaching Sanscrit in a distant parish, and who he thought might be willing to serve us as a teacher in Sanscrit.

They all seem pleased with the idea of my leaving them, and I know not how they will atone for the offence of receiving me as a visitor.

#### *Admissions to the Church.*

21. Quarterly meeting at Oodooville. On this occasion thirty-four persons were admitted to the church, of whom eighteen

belong to the seminary. Their names are the following.

1st class. F. Ashbury, F. Hall, M. Hallock, J. S. Ropes, E. Warren, 1st.  
2d class. N. H. Raymond, I. Scott, J. Tappan, S. Mills.  
3d class. T. Emerson, H. Middleton, F. Rowland.  
4th class. S. Cone, S. McKenstry, C. Mather, B. Palmer, A. Phillips, E. Rockwood.

23. At the church-meeting this evening arrangements were made for a systematic attention to the numerous boys and girls who attend at the station on Sabbath morning from the native free schools. Most of the church members in the seminary will in future act as Sabbath school teachers to classes assigned to them for instruction. Between thirty and forty members of the seminary attended a meeting appointed for those who wish to be considered candidates for admission to the church at our next quarterly meeting.

In a note, added July 21, Mr. Poor remarks that ten of these were received to the church on the preceding day.

28. As Ashbury and Martyn were becoming skilful in binding books during their leisure hours, the former was sent to Madras, where he practised for a few weeks in a book-binder's shop, that he might acquire some further knowledge of the business, and also procure a few tools. They have lately begun to bind books on a small scale, which will evidently be a great convenience to the mission.

May 1. Preached from the text "These having not the law are a law unto themselves." This sermon was preached with reference to the question frequently proposed, "What became of our ancestors who never heard of the only name given under heaven whereby men can be saved?"

15. Preached from the passage, "Visiting the iniquities of the fathers upon the children." This text was selected with reference to a question recently proposed by one of the schoolmasters; viz. "What justice is there in punishing children for the bad conduct of the parents"

29. Preached in two villages on the adjacent island of Karadive. In one of them I had a large company of men and women, and a favorable opportunity for preaching the word.

EXTRACTS FROM A LETTER OF MR. WOODWARD, DATED AT MANEPY, SEPT. 30TH, 1830.

ALTHOUGH this communication is of a much earlier date than others from the same mission which have been published, yet as it tends to show in a striking manner by what varied means and with what assiduity the missionaries labor to promote the welfare both of their own children,

and the children of heathen around them, it is inserted.

*Special Exertions to render the Instructions of the Schools effectual.*

An interesting duty to which I have attended since my return from the Neilgherries, and which I have not mentioned in former communications, is the religious instruction of the children of my brethren and sisters, who assemble monthly at my house. In 1828 meetings of this kind were held at our several stations in rotation, but since my return they have been held at Manepy, which is a central station. At this meeting the children are formed into classes, and recite the Christian lessons to which they have attended during the month; after which I give them an exhortation, or preach a sermon. The number of children who attend is now sixteen, who are from four to thirteen years of age.

It is to be regretted that so little can be done, even by schools, towards preparing the way of the Lord. The difficulties are numerous. Among those which we constantly feel, may be mentioned the want of suitable teachers. This difficulty, I trust, will to some good extent be removed ere long. But there exists another, which to human view cannot be removed till the people generally participate in the blessings of the gospel. I allude to their poverty. A great part of the population are so poor, and value learning so little, that their children, who generally attend school when quite young, are frequently called away as soon as they have become large enough to watch a fruit tree, or pick up manure in the fields. As soon as they can profitably engage in the work by which their parents obtain their livelihood, their connection with the school is generally dissolved. Thus they are frequently taken from our reach just as they have learned to read, and begun to comprehend something of the important truths which we have for years been laboring to instil into their minds. Hence it is a matter of vast importance that the most effectual means should be used to form their minds early for the reception of Christianity. For the accomplishment of this object, I possess one advantage which my brethren at the other stations do not. All the schools at this station are so near the church that they can be easily assembled for religious instruction. During the past six months I have endeavored to do more than formerly for the direct personal application to the children of what is learned by them. For this purpose I have all the members of the first class in the several schools assembled at the church on Monday morning, at nine o'clock, where they remain till noon attending to various exercises, such as a brief examination in their Christian lessons, reading tracts or Scripture, and instruction on some important truth or doctrine, which is generally

given in the catechetical form, attended with exhortation and prayer. On the three following days of the week a similar course is pursued with the remaining classes. At these meetings a regular account is kept of the number of children from each school. In order to avail myself of the influence of the masters for securing a regular and general attendance of the children, their monthly pay is to some extent regulated by the punctuality of their children at these meetings.

About three months ago I commenced an English day school at this station, supported in part by parents or friends of the children who attend it. The present number of pupils is nineteen. This, with similar schools which we hope will be generally established in the country, will be preparatory to admission at Tiliipally. In consequence of the establishment of this school, my Tamil grammar school was reduced to so small a number that I have been obliged to suspend it for the present.

JOINT LETTER OF THE MISSIONARIES, DATED  
AUGUST 8, 1831.

#### *Enlargement of the Church.*

A particular account of the revival with which the mission in Ceylon was favored during the fall and winter of 1830—1, was given in the numbers of this work for July, August, and September, of last year; together with a brief notice of the growth of the mission church. The results of this revival, with a summary view of the church are given in this article. It very clearly shows that the Spirit of the Lord can cause the gospel to take effect on the hearts not only of those who are trained in the boarding-schools, under the eye of the missionaries, but of schoolmasters, villagers, and even men who have grown old in the practice and with all the prejudices of idolatry, and with whom no more powerful means have been used than preaching, the circulation of portions of the Bible and tracts, and occasional religious conversation.

In a letter, dated the 1st of December last, we gave an account of some special encouragement in our work. Lest our friends should be eventually disappointed we stated with some caution what our eyes saw and what our hearts felt. During that month and until near the close of February, the excitement continued with very little abatement. Our meetings with schoolmasters, seminarists, youth in the preparatory and female central schools, with the children in our native free schools, and with such persons in our neighborhood and villages as were disposed to listen, were frequent and sometimes solemn and interesting. During this time most of those on whose minds the gospel had previously

made some impressions were more or less awakened, while others, who had for a long time watched the progress of Christianity with jealousy, were alarmed.

How far our hopes have been realized may appear in part by the following facts. On the twenty-first of April, we held our quarterly season of communion at Oodoo-ville; at which time eighteen lads belonging to the seminary, four from the preparatory school, two from the central school for girls, seven schoolmasters and three women, (making thirty-four) were added to the church, and all but two received the ordinance of baptism. Most of those received on that occasion had even previous to the revival been almost persuaded to be Christians, but from various hindrances were either unwilling to come out from the world, or were deficient in the exhibition of that Christian character which we now think we see in them.

On the twenty-first of last month we held our quarterly meeting at Batticotta, on which occasion we received ten lads from the seminary, one girl from the female central school, eight schoolmasters, six other natives, and the two oldest children of the mission—H. B. Meigs, and M. A. Poor. Of these twenty-seven, nineteen received baptism.

Both these days were solemn, interesting, and encouraging. The latter was peculiarly calculated to affect our own hearts, from the fact that two of our own children came forward with natives of almost all ages, from twelve to sixty years, to enter into covenant with the church and with him who purchased them with his own blood.

There is still a large number, including seminarists, youth in the preparatory and female central schools, schoolmasters, neighbors, and children in the native free schools, who retain to a considerable degree the impressions made during the revival, and our hope is that the truth thus impressed on their minds in some instances has proved, and in others will prove, the power of God and the wisdom of God unto their salvation.

When we take into consideration that sixty-one have already been admitted to the church on credible evidence that they have been born again, and that there are many others whom we hope hereafter to admit, we have great cause for thankfulness and praise, that the fruits of the revival have been so great.

Since the first admission to our church in 1816, there have been two hundred and four admitted to Christian communion; of whom all but six are natives. Of these 117 have been connected with our boarding schools and seminary—30 schoolmasters and superintendents—and 50 villagers, including some of our domestics. Of the last two classes, 30 are more than 40 years old—13 are over 50—one is 70 or upwards—and one



above 80. Besides these several others of more than the middle age have died, giving hopeful evidence of a change of heart, but without making a public profession of their faith.

From these facts it will we think appear that though the principal fruits of our mission have been gathered from the boarding schools, and though the greater part of those received into the church are young, yet a sufficient number of adults have been received to show that God in the dispensation of his grace is not confined to the rising generation, and that the opinion too commonly expressed of the hopeless state of adult heathen is not warranted by experience. If missionary efforts, instead of being so desultory as they often are, were more concentrated, and consequently brought to bear more directly and constantly upon a small population, instead of being wasted on a large surface, we are persuaded that more converts would be seen, even among the adults.

Considering the blessing which God has already conferred upon missionary labors, we think that young men may find new encouragements to devote themselves to the cause of missions; and surely Christians in England and America should be excited, by what God hath already wrought among adults, as well as among the children and youth, to send many more laborers into this large and populous field before all the present generation go down to the grave.

The appeals in behalf of India, made in the little work called, "The conversion of the world," are not out of date. Whether we look at the want of missionaries, whose number has increased very little in the eastern world for ten years—at the number of stations commenced, but imperfectly supported—at the incipient churches which (instead of being wells without water) should be living and overflowing fountains, fertilizing and enriching the whole neighborhood—at the millions included in half a generation who have gone down to the grave since that appeal was made with the marks of their god on their forehead—or, at the probable, yea certain results of that day when Christians and heathen must all stand before the judgment seat of Christ—we repeat it—the appeals made there are not out of date. On the contrary they have gained additional force—and still the same appeal echoes from the grave of every missionary who has fallen in India, as well as from the testimony of every one who has been obliged to leave on account of ill health, or who still has the privilege of preparing in this wilderness the way of the Lord.

The religious state of the seminary, preparatory school, and central school for girls may be learnt in part from the number in each admitted into our church. In the two latter, however, the larger proportion being too young to be received to Christian privileges, all who in other respects would be

candidates for admission to the church have not been received. In learning all make pleasing and commendable progress.

#### *Schools—Encouragement.*

Our native free schools still continue to furnish a very important field of labor. We have 93 connected with the mission, in which there are about 3,500 children. Of these 430 read in some portion of the scriptures daily, and as many as 200 are just beginning to put words together and to read in small tracts. All those who read in the scriptures have finished our smaller and larger catechisms, and are committing to memory a scripture history of 120 duodecimo pages, and some of them parts of the Bible itself. With the exception of a few distant schools, all the children under our care are formed into Sunday school classes, under our own inspection, and not only attend on the Sabbath, but most of them on one other day in each week. It should also be remarked that from 150 to 200 of the most forward boys and girls leave our schools every year, and, though they are in a great degree under the control of those whose whole influence is heathen, still they are not only able to read, but have many impressions in favor of Christianity. The masters are also required to attend at our stations one day each week, besides the Sabbath, when they enjoy most of the advantages of a Bible class, and are urged to attend immediately to the salvation of their souls. To give our instructions more force, we hold a quarterly meeting with them, when in a united and solemn manner we urge on them the great responsibility of their situation as individuals and as teachers. These meetings have been uniformly interesting, and at some of them we have had very special evidence of the presence and approbation of the great Head of the Church.

In the distribution of tracts, in preaching on the Sabbath, and at other times our encouragements are gradually increasing, not so much from larger congregations than formerly or from individual conversions, as from evidence that heathenism is gradually declining. This appears not only from a greater manifestation of desire to obtain Christian knowledge, but from the fact that many who were formerly strong heathens are now deists, and though they oppose the pure truths of the gospel, they have very little desire to support heathenism. Caste, custom, and idolatry, the three great barriers to Christianity, which have bound these people so long in fetters of iron, are gradually yielding, and we have every reason to believe that the patient, persevering, and constant preaching and teaching the gospel on our part, and an unwearied and prayerful supply of aid on the part of our friends at home, will secure the gift of the Holy Spirit—without which we labor in

vain and spend our strength for nought. God has already given us the former rain moderately, and will, we doubt not, in his own best time, give us the great rain of his strength.

### Bombay.

EXTRACTS FROM A JOINT LETTER OF THE  
MISSIONARIES, DATED JULY 20, 1831.

SHORTLY after the date of this letter, Mr. Graves returned to Bombay from the Neilgherries, where he had spent more than a year and a half, on account of his impaired health. His health, though much improved, was not perfectly restored; and it was doubtful whether it would not be advisable for him to remove to some of the numerous large villages on the continent, whose more elevated situation and cooler atmosphere might encourage him to expect firmer health and a longer period of labor.

After noting the bereavements the mission had experienced in the removal by death of Mrs. Allen, Mrs. Hervey, and Mr. Garrett, the missionaries remark respecting the

### Public Religious Meetings at the Chapel.

The different operations of the mission have been continued without any material alteration. The services in the chapel in the native language continue to be attended much as stated in our previous letters. The English service on Sabbath mornings has been better attended for some months past than formerly. Those who attend consist of the families connected with us as a religious society, a few Europeans belonging to the English and Scotch churches, who, living near the chapel, find it convenient to worship with us on Sabbath evenings, and a considerable number of Indo-Britons. The last mentioned class, who are the descendants of European fathers and native mothers, are quite numerous in Bombay, and are supposed to be yearly increasing. As they are generally educated in the English language, and seem likely to exert an extensive influence over the native population, their moral state is regarded with much interest by all who desire the spiritual good of the heathen. We are happy in being able to say that the prospects of this long-neglected class of people is becoming better, both in respect to their moral state and general character.

In addition to the stated services of the chapel, we are daily engaged in making known the gospel of Christ in our school-houses, at the dwellings of the natives, and in the streets and more public places of resort.

### Number and State of the Schools.

The number of boys' schools is now twenty, and they contain about 1,200 children. All the schools on the continent, except three, were visited by one of us a short time before the rainy-season commenced. We have a native superintendent who generally visits them every month, to pay the teachers and examine their state, progress, &c. This man is a Jew, and appears to be attentive and faithful in his business. It has been a subject of much regret in years past, that, on account of the small number of laborers in the mission, the ill-health of some, and the frequent and urgent duties to be performed in Bombay, it has not been found practicable to give more personal attention to our schools on the continent, and spend more time in distributing books and in preaching the gospel in the villages where they are established, than has been done. We hope now, however, as our number is increased, that we shall be able to give more time to this interesting part of our labors. These schools are situated in villages which have a population varying from 3,000 to 1,500. All these places are easy of access, as boats are almost daily passing between them and Bombay, except during the severe part of the rainy season. Should Providence spare our lives and health, we trust that some of us will often visit these villages to examine the schools, distribute the scriptures and tracts, and make known among the people the gospel of Christ.

The female schools continue in much the same state as described in our last communications. A few years ago the introduction of female education into India was generally regarded as quite impracticable; and though the experiment has succeeded beyond the expectations of those who were acquainted with the difficulties to be encountered, and a change in feeling and opinion is seen to be gradually taking place among the native population, yet the education of females is still but lightly esteemed by those who think most favorably of it; while many, and those not uncommonly the learned and the great, retain all their old prejudices in full force; so that our teachers, though generally of the brahminical caste, are not unfrequently obliged to encounter opposition and endure reproach on account of their employment. For these reasons, though we regard the cause of female education as being firmly established, and continually making progress, yet the state of particular schools is sometimes quite variable and fluctuating for months together. It has been our practice not to commence a school in any place, without previously ascertaining, as far as practicable, the character of the people and their feelings on this subject. And when a school has been commenced, and expense thus incurred, we do not think it expedient to

abandon it on account of any difficulty, unless we become satisfied that a school cannot flourish in that place till prejudice shall subside and the feelings of the people shall change. In a few instances, we have with much regret seen schools, after continuing a short time, decline, under circumstances which made it clearly expedient to discontinue them. But most of our schools have been continued without interruption from their commencement, and their state at the present time is such as to afford us much satisfaction.

#### *Operations of the Press.*

For some months past our press has been principally employed in printing for religious societies, and in doing work of a miscellaneous kind for the government and for individuals. We have, besides, reprinted 1,500 copies of a work containing 160 pages, partly in English and partly in Mahratta, which was originally written by Mr. Hall, and is designed to assist natives in learning English, and Europeans in learning the native language. This work we regard as well fitted, by the religious instruction it contains, to be useful among the native population. The sale of it will probably defray the expense of publication. We have also printed for our own use 1,500 copies of a catechism, 20 pages in length, commonly used in our schools, and 1,000 copies of a spelling-book, 34 pages in length.

As the American mission press is the only English press at Bombay, frequent applications are made to the conductors of it to print various documents for the government and for the several religious and benevolent societies of the place, and for private individuals. These applications are complied with as far as the interests of the mission permit, and the receipts from them contribute considerably towards defraying the expenses of the establishment.

#### *Natives admitted to the Church.*

Since we last wrote you two natives have been received into Christian communion with us. One of them, whose name is Dajeeba, was employed some years ago as a teacher in one of the boys' schools. About two years ago he first professed to be a serious inquirer, and continued to appear so for a considerable time. He then yielded to temptation and for some improper conduct was dismissed. In a few months after this his convictions seemed to revive with increasing force, and he came to us acknowledging his misconduct and requesting religious instruction. From this time we have seen no reason to doubt his sincerity. Having received instruction in the truths of Christianity for several months, and given us reason to hope he had expe-

rienced the renewing influences of the Holy Spirit, he was publicly baptised at the native service in the mission chapel. We are happy in being able to add that his conversation has hitherto been such as becometh the gospel of Christ. He is now usefully employed in superintending a part of our schools, and we hope he will become qualified to preach the gospel to his countrymen.

On the 6th of March one of the teachers of the boys' schools was baptised. His name is Moraba, and he belongs to the Mahratta caste. Previous to his being baptised he had been employed in a school about six months, and during most of this time he appeared to be a sincere and earnest inquirer after truth. He continues to instruct the same school, but is suffering from the prejudices and hatred of people excited against him, because he has renounced Hindooism and embraced Christianity. There is one man of the brahmin caste now a candidate for baptism, of whose sincerity and piety we think favorably. Some others also make apparently sincere professions of belief in Christianity and of an intention to embrace it; but we have so often hoped for better things from such persons than we eventually found in them, that we would speak on this subject with much caution, while we would earnestly seek wisdom from above to guide us.

In review of the past months, while we see abundant cause for mourning and humiliation, that so few have believed our report, and that in so few instances the gospel has proved to be the power of God unto salvation when we have preached it, we would yet be grateful that God has not left us without some evidence of his gracious presence, and of his designs of mercy towards the heathen around us. And while we mourn the recent death of three of our number we would praise him, who in his infinitely wise, though to us mysterious providence, has removed them from us, for the assurance we have that they have gone to be forever with the Lord and to behold his glory.

After noticing the death of the Rev. T. G. Pettinger, of the Society for Propagating the Gospel, and Mrs. Cooper, of the Scottish Missionary Society, the missionaries proceed—

Thus one and another are removed from their interesting labors on earth to serve their Redeemer in his temple above. But neither they who remain in the field, nor those in Christian countries who aid the cause by their prayers and contributions, have any reason to be discouraged. These dispensations of Providence, though dark and incomprehensible to us, are in no respect contrary to the promises contained in his word. God has forgotten none of the glorious things he has spoken concerning Zion. He is not unmindful of the promise

he has made concerning his church, nor is he slack, as unbelief would often suggest, in fulfilling these promises. He has clearly made known the duty which his church owe the heathen nations, and great will be their guilt if they neglect it. Nearly the whole of India is now open for the propagation of Christianity; and perhaps no country ever presented a more extensive and encouraging field for benevolent enterprise. Some will perhaps be surprised at our calling India an encouraging field; but we think the opinion supported by a view of the country and the history of benevolent exertions that have been made in it. The great population of India gives it a claim on the Christian world above any other country to which missionaries can have access. In most places in this country where the gospel has once begun to take effect, its advance has been steady and increasingly rapid. And perhaps when the people generally shall have become enlightened to see the absurdity of their own religion and the excellence of Christianity, they may at once break the chain of caste, and throwing off the shackles of superstition, a nation may be born in a day. Considering the greatness of the population and the character of the Hindoo religion, it is not unreasonable to suppose that the harvest eventually gathered in India may be as great in proportion to the means employed as in any heathen country.

#### JOURNAL OF MR. RAMSEY.

##### *Heathen Worship—Hindoo Indolence.*

THE first of the following paragraphs was written while passing out of the Hoogley river, on the passage from Calcutta to Bombay, and just after listening to the noise of heathen worship on shore.

Jan. 23, 1831. Sabbath. We heard the sound of the drums this evening, calling the people together to worship it is true, not, however, to worship the true God, but gods of wood and brass. The sound of the *tom-toms* and the accompanying screeching noise of the jackalls on the banks of the river chilled my very soul, and threw a damp over my spirits that I cannot well describe. Oh when shall these shores echo the praise of the Lord, and when shall the solemn stillness of the night be no more broken in upon by the dismal sound of idolatrous revels, but with hymns of praise to God and to the Lamb. I would that Christians throughout America could but spend a night or two with me, and hear these soul-sickening sounds of heathen worship. Methinks they would prize the privileges they enjoy more and more, and would pray more and more for the salvation of the world. Blessed be God, the time will come when all lands shall be vocal with the praise of the Lamb.

Under a subsequent date, while on the same passage, Mr. Ramsey remarks upon the indolent habits of the Hindoos.

The servants in waiting on the table consume as much again time as there is any necessity for. The fact is we have to *wait* on them, while they wait on us. At our table we have four men for us, ten in number, and I can assure you I have seen one man wait on a table of thirty, better and quicker than these four do on us ten. But *moderation* seems to be the order of the day in India.

This may be illustrated by what occurs every day in Calcutta. Two, three, or four men generally rent one shop, in which they have their different wares. Each shop-keeper has his own lock and key, and when the business of the day is over every man puts his own lock on the door. It is no unusual thing in going through the bazaar early in the morning, to see four or five locks hanging to one door. In the morning, when one man comes, he takes off *his* lock and sits down on the steps and waits for the others. Perhaps in an hour another man may come and take off *his* lock and sit down with the first; and thus they do till the last man comes, and then the door is opened and they go to work. This may be at twelve or two o'clock. If any thing happens to one man that he is prevented from coming, the shop is not opened for the day. The others put on their locks again, and go home and wait till the next day. The one who may have been delayed will not trust the others with his key. So little confidence have they in one another, and so wholly indifferent are they as to the value of time.

##### *First Sabbath in Bombay.*

March 31. Sabbath. This morning attended the chapel. Mr. Allen preached in Mahratta. I could not understand any thing of what was said. About thirty or forty of the school children were present. They sat before the pulpit, and at the left hand of the preacher. The *puntagees* (school teachers) sat on the opposite side. By the door, on the right hand of the preacher, were six or eight old beggar women, who came to hear what the Lord has to say to them by his servant. They were the most devout in their attention of any of the natives there to-day. The children were restless, and the teachers were indifferent to what was said, with the exception of a few. A native congregation looks singular to the eyes of an American. The women sat on the floor, and so did most of the children. They always sit with their feet doubled under them. The teachers sat upon the benches, but all of them gathered up their feet. In their own houses they have no chairs, and seem to be awkward in using them or a bench. I was



pleased to see so many of them out to-day. I hope and pray that the Lord may bless them and save them at last.

In the afternoon, the children and teachers met. The teachers were instructed in the lesson for the week and the children were examined and catechised. They can learn and do learn fast. They need the grace of God much.

At night Mr. Hervey preached, the congregation very small but attentive. This is my first Sabbath in Bombay; and oh how different from a Sabbath in Philadelphia. While we were in the house of God to-day the heathen were marching to and fro, some carrying burdens, others driving their bullocks about, others blowing their horns; and just across the street a large house is building, where the noise of hammers and the tumult of people were heard. Indeed the noise sometimes was so great that I could scarcely hear the words of the preacher. *The heathen hate no Sabbaths.* Wherefore do the heathen rage? To look at these heathen, it at first appears a thing impossible to bring them to God, the promise of God assures us that it will be done, but it requires strong faith to believe that it will be done soon.

#### *Visit to a Heathen Temple.*

March 19. This evening I went with Mr. Stone to visit a heathen temple in the native town. When we entered the enclosure, we saw a man who had covered himself with ashes, and stripped off all his clothes, sitting on a little kind of hillock and a fire close to him and thus roasting and smoking out his sins? Poor foolish man, to think that by roasting his flesh in this hot season, that therefore he will surely be happy at death! Another man we saw who has held a little basket of flowers, &c. on his head for years, till his finger nails have grown eight or ten inches long. He had his face smeared over with red and yellow paint, and his hair stood up on end in a most frightful manner. It really appears that the more ugly they can make themselves the better. Mr. Stone preached to them while I listened and made my observations upon what I saw. We then went into another apartment where there are something like a hundred idols, placed in order in their apartments, with bells hung before the doors which the worshippers ring as they go in to worship the idol, and also as they come out again. They truly sound the trumpets before them when they pray. The place was lighted up most splendidly, and the trumpets, horns, and bells made a most tremendously grating sound. While Mr. S. preached to them they listened. Many of them seemed to think, and others said it was folly to worship idols, but went right off and paid them their homage. He gave away a great many Mahratta tracts, for which they expressed much thankfulness.

April 18. While a heathen was at the wedding of his daughter last night, another came and stole his gods and waterpots. I thought of Micah, Judges xviii, 24. The poor man, when he came home and found his gods gone, filled the air with his lamentations. These heathens are a faithless race. They will sell their own gods for money, and then steal some from somebody else to save the expense of getting others made! Who ever heard of such depravity before? Oh how much they need the gospel!

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#### Beyroot.

EXTRACTS FROM A LETTER OF MR. WHITING,  
DATED NOV. 9, 1831.

#### *Re-establishment of the School.*

THE return of Mr. Bird and his family from the mountains, where they had spent the warm months, was mentioned in the last number.

The school established at Beyroot previous to the suspension of the mission in 1828 was discontinued on account of an opposition so violent as to prevent any one from teaching or any scholars from attending.

I think I mentioned in my last that our friend Tannoos El Haddad, who had taken charge of our school in this place, had concluded to go to Alexandria to engage in the employment of schoolmaster there. He afterwards changed his mind, and determined to stay with us. For the sake of our own school we are glad to have him remain, although it was thought he might be useful in Egypt; for we know of no other man to whom we should be as willing to commit the care of this school as to him. It is now abut three months since he took charge of it, during which the number of boys has considerably increased, and they seem to make good improvement. Hitherto the school is increasingly popular, and no opposition has been made to it. How soon a storm may be raised against it we know not: but we see no special reason at present to expect difficulties of this kind. There seems not to be interest enough felt in regard to the gospel, here in Beyroot, to stir up much opposition.

#### *Political Disturbances.*

In my last I think I said something respecting the disturbances in Damascus. The newly arrived pasha had obtained possession of the city; but the populace soon afterwards rose in rebellion against him, and he was compelled to take refuge in the citadel, in the centre of the town, with, perhaps, a thousand men. Here he was closely besieged by the insurgents; his supplies were cut off; and he reduced to the

necessity of capitulating with the people; or at least of coming to some understanding with them. Some ten or twelve days ago information was received in Beyroot that he had taken such a course, that he had consented to suspend the enforcement of the new measures he had adopted in accordance with his commission, until further instructions from Constantinople; and that the people were quietly returning to their business. The pasha himself was meanwhile to occupy the palace of the mufti, in consideration of his own having been destroyed during the insurrection, and to be allowed a guard of five hundred men. This information was followed the next day, by the news that the pasha had been treacherously attacked in his palace by night, and himself and many of his principal officers assassinated. This report is since confirmed, and there seems no doubt of its truth. Since the perpetration of this last desperate act, we are told that many of the inhabitants of Damascus, as if terrified at the horrid extent to which they have pushed their rebellion, and as if aware that they have exposed themselves and their city to destruction, are fleeing in various directions to escape the serious reckoning to which, as they may well expect, the sultan will bring them.

The long talked of expedition of the viceroy of Egypt against Acre, it appears, is at length actually undertaken. Nearly a week ago authentic news reached Beyroot, of the arrival of Mohammed Ali's troops on the southern frontier of Syria, and of their having taken possession of Gaza (Gaza.) A powerful fleet under the command of Ibrahim pasha, it is expected, will soon arrive; and the capture of Acre, which will in effect be the capture of the whole pashalic, is looked for with equal confidence. What are the ultimate designs of Mohammed Ali, or of the sultan in this enterprise, or whether it is undertaken with or without the approbation of the latter, we know not.

The British consul at Alexandria, Mr. B., writes that the viceroy himself makes no secret of saying that he acts without orders from the porte. Mr. B. says, "he will take Acre first, and ask leave afterwards;" and adds, "That is not rebellion in this empire." Some suppose that Ibrahim is to be made pasha of Acre and Damascus, and that these two pashalics are to be united in one. This, however, is mere conjecture.

I think I have before mentioned, that the people of Syria seem rather to desire the success of this expedition than otherwise. They think their condition will undoubtedly be improved, and are confident that it cannot be made worse, by the change. For ourselves, we trust that whatever changes occur will be made subservient to the wise and gracious councils of the King of kings, and tend to prepare his way in these disturbed regions; and that we shall not be molested in our quiet labors to disseminate the gospel of peace.

### *Influence of Wortabet at Sidon.*

The character of this zealous advocate of Christianity in this land of error and formality, together with an account of Mr. Bird's visit to him at his residence in Sidon were given in the last number.

Our friend Wortabet is with us on a visit. His health has been bad for some time past, but he is now better. His wife also and his oldest child have been seriously ill. We are much pleased with his appearance. He seems to receive all his afflictions with a truly Christian spirit, and they have evidently done him good. He has for some months past obtained his livelihood by keeping a small store, and trading principally in dry goods. He is, according to the best of our knowledge, very attentive to his business, and rigidly conscientious in his dealings with all men. His love to the gospel and his zeal in preaching it also continue unabated. He tells me that he has frequent opportunities of conversing and reading the scriptures, with Christians, Jews, and Musselmans. Respectable men of all these classes come to his shop, and by them all he is respected as a man of sense, and what is of more importance, as a man of truth and integrity. He describes some interesting interviews which he has had with persons of various characters. I should think he must be exerting a happy influence in Sidon. Two or three individuals he hopes have really embraced the truth as it is in Jesus. Others he represents as being in a hopeful way, inquiring, and halting between two opinions. We have been much interested in one individual, in particular, a rich and respectable Greek Catholic of Sidon, who has long been an intimate friend of Wortabet. He seems to be a man of much good sense and information, and of more than ordinary independence of mind. He has been strongly inclined to infidelity; but since his acquaintance with Wortabet he seems to have learned more of the real nature of Christianity than he ever knew before, and to have given up many of his sceptical notions. He has been greatly interested in reading the statement of Asaad Shidiak, and received from it strong impressions of the truth and excellency of Asaad's religion. He laughs at the stupid reasoning of the patriarch and priests in opposition to Asaad, and has even taken an interest in reading A.'s history and talking about it to the people. He seems to have no respect for the pope, or the Roman Catholic religion; and sometimes, Wortabet says, he seems not far from the kingdom of God. Should it please the Lord to make him a subject of his grace, his influence in the cause of truth would in all probability be very happy and very extensive. Let us hope and pray for his conversion.

Whatever may have been the fate of poor Asaad, whether he be at present alive or

dead, I cannot relinquish the hope that the testimony he has given for God, and his truth, and which he has in effect sealed with his blood, will yet be heard and believed by many in this country, and be the means of turning many to righteousness. This hope is greatly strengthened by the fact, that prayer has been made, almost without ceasing, by many Christians in America and elsewhere for this very object, ever since his sufferings began. God is faithful, and how can we doubt that he will remember the prayers of his people, though they be mixed with unbelief and sin. We may have to wait with long patience, before we see the answers to our prayers and the fruit of our labors. Nevertheless the gracious promise cannot fail. In due season we shall reap, if we faint not.

#### *Openings for Missionaries at Sidon and Tripoli.*

On this subject Mr. Whiting, under date of November 9th, remarks—

There is no reason, so far as we know, to prevent the establishment of a mission at Sidon, with prospects as hopeful as at Beyroot; with the exception, that, perhaps, we should not be able immediately to establish a school there. The people are principally Catholics, and they probably would not be allowed to send their children to our schools; also, it is very likely that we should meet more opposition than we do at Beyroot: but even opposition might do a great deal of good, as it evidently has done in this country before, though of course we should not court it. Still we cannot but think there are some encouraging circumstances at Sidon. Wortabet's influence and example have certainly done something, we trust not a little, towards removing the prejudices of the more observing and sensible people against the way which is called heresy. His prayers, too, we cannot but think, have in some instances been answered and his efforts blessed to the conversion of souls. The establishment of a mission family or two there would greatly strengthen his hands, and give respectability to the cause he advocates. Were it not for his poverty, he tells me, he might even now have a great deal of respectable company, which he cannot at present invite to his house. He thinks, though we must make some allowance for the sanguineness of his disposition, that an evangelical church would soon be gathered at Sidon, if a missionary were established there.

I regret exceedingly that W.'s blindness (for he is almost blind) prevents his keeping a journal. I have no doubt he might have written much during the past year or two that would have been interesting to the reader of missionary intelligence.

Tripoli, also, might be occupied. The population consists principally of Greeks.

It is less numerous than the population of Sidon; but the people would probably be more favorable to our schools and books. Tripoli has some natural advantages. It is pleasanter as a summer residence, more abundant in good water, and nearer to the mountains, than Sidon. Mr. Farren, the British consul, has had thoughts of taking up his residence there, in case he should not be able to establish himself at Damascus—a thing which, to say the least, would be very hazardous at present.

If Providence permit, it is expected that at least two missionaries will embark for Syria sometime during the next four or five months, who may probably occupy one or both of these promising fields.

#### **Constantinople.**

EXTRACTS FROM LETTERS OF MR. GOODELL,  
AT BUYUK-DERE.

WHEN Mr. Goodell removed to Constantinople it was with a view to devoting his attention principally to the Armenian part of the population, for which he had qualified himself by the acquisition of a knowledge of their language. He also carried with him the New Testament and religious tracts which he had translated with the aid of Carabet and Wortabet, and which had been printed during his temporary residence at Malta. Under date of November 21, he gives the following

#### *Reasons for opening Schools first among the Greeks.*

You may perhaps wonder that I have done so much comparatively for the Greeks, and so little for the Armenians. The reasons are, first, That, in the various plagues with which the country has been afflicted, I have by the overruling providence of God been brought into much more contact with the Greeks than with the Armenians: and secondly, That, as regards Lancasterian schools, I had absolutely nothing to begin with among the Armenians—no lessons, no suitable books, no master; nor could I well give them an idea of the system without a living model, such a model as these Greek schools do actually present. In an interview, which I had with the Armenian patriarch, soon after my arrival at Constantinople, he spoke favorably of such schools, and wished us to take some Armenian priests or schoolmasters, and instruct them in the system. Those terrible dispensations of heaven, which soon followed, interrupted the plans we were maturing for their good, and for a season cut off, in a great measure, all intercourse with them. Indeed since the burning of Pera, and the consequent dispersion of its inhabitants, I have not seen

one of the Armenians with whom I had previously formed an acquaintance. And it was not till very recently, that I found among them a teacher in whom I felt sufficient confidence to employ him, and whom I wished to instruct in and appoint over this business. This individual was no other than Boghus, of whom Mr. Smith has at different times made mention, as being the intelligent master of a large school at Smyrna. He has since instructed at Brusa; and he is now here for the recovery of his health, which from his over exertion, and his want of suitable support, was seriously impaired. He seems to be "of a ready mind," and should it please God to strengthen his body, he will, I trust, be a valuable coadjutor in this good work.

One of the Papal Armenian youth, mentioned in my journal, attends our Greek school in this village, every day, in order to make himself master of the system; after which he will open a school among his own sect, if their bigotry do not throw insuperable obstacles in the way. He is also assisting in preparing school books in Armeno-Turkish.

In another letter of the same date Mr. Goodell makes the following very encouraging remarks respecting the

#### *Number and Prospects of the Schools.*

In order to lose as little time as possible in regard to schools, I commenced by searching out and securing schoolmasters, at an early period, and by having them properly instructed in the Lancasterian system, and thus ready for active service, as soon as the health and tranquillity of the city and villages should justify it. The schools now established among the Greeks on the Lancasterian system are four, at the following places, viz. Constantinople, Tavola, Yeni-Keni, and Buyuk-Dere; and there is a prospect, that several others will immediately go into operation. To the school at Tavola I have not been under the necessity of affording any pecuniary assistance, and it is only small sums that I have given to those at Yeni-Keni and Constantinople. In this village the Greeks are comparatively poor and few in number, and they declared themselves able to do no more for a school than simply to provide the house. The master is a very meek and worthy man, and is disposed to teach the best things; and with his school he connects also a Sabbath school. I trust that we shall soon have Sabbath schools in other places; and who knows, but that at no distant period we shall have them also among the Turks.

Some of the people are desirous of female schools, and I have already written to Athens and other places to ascertain whether suitable female teachers or assistants, instructed in the missionary schools

there, can be obtained at a reasonable compensation for this good work.

There are two things in regard to the schools which call for our especial gratitude.

First, Some evil minded persons having carried an unfriendly report of them to the seraskiar pasha, he sent immediately to the Greek patriarch for information as to their nature and tendency; fearing, as we supposed, that some revolutionary measure might be connected with them. The patriarch, who knew scarcely more of the subject than the seraskiar pasha himself, referred him to one of the principal agents I have employed; or rather called for him, and despatched him to the seraskiar to give the necessary explanations. The seraskiar received him kindly, and proposed that forty boys should, after having been perfected in the system, be brought to his palace, where he would have a room fitted up for them in a manner suited to their exercises, and he and the other officers of government would then be able to form some judgment of the new system. Some of the schools were suspended, while the teachers assembled at Constantinople were preparing the boys selected for the purpose of this exhibition; and were also translating some portions of the Lancasterian system into Turkish, to be read on the occasion, in order to assist in giving an idea of the philosophy and excellency of the system. When all was ready, and the agent waited on his excellency for him to appoint a day for the examination, he said it had become unnecessary. He then gave the agent full permission to go on and establish as many schools among the Christians, as he pleased; and said, that he would some day call and see one or more of them in the houses appropriated to them. The impression which the agent received, was, that the seraskiar even wished to introduce the system among the Moslems, but that some of the more bigoted were not yet prepared for it. We had much anxiety for the result of this notice from government, but we are now saved from all our fears; and indeed we are confident that the whole has been overruled for good.

The other thing, for which we are specially bound to be thankful, is, that the Greek patriarch has now, in a written instrument under his own hand and seal, appointed this agent of mine, knowing him to be such, and to be entirely in my views, sole director and superintendent of all the Lancasterian schools, which have already been, or may hereafter be, established. In this way, I have ready access to all such schools, as well as to those under my own more immediate direction; and I hope I shall have grace to exert the influence thus given me in the wisest and best manner.

More or less of the books, the prayers, and the catechisms used in all these schools, are from our own and the other missionary presses at Malta.



I have been very anxious to have a large normal school among the numerous Greeks at Galata—a place very central and public, and in other respects very important; and where also many of the children are begging for a school. But on account of the conflagrations at Pera and Constantinople, and the consequent great influx of families into Galata, a suitable house cannot be obtained, except at an extravagant price. I at first thought it would be best to wait, till the people there should be willing to do more, or till the rent of houses should be less; but it is so very desirable to have a school there, that I have just given directions to my agent to engage a suitable house for it, if one can be found. To this school, when properly organized, I shall devote my principal attention, with the view of making it the model for all others, and with the view also of having all the masters instructed there in the system, and thus prepared to extend, under our direction, its advantages.

For the establishment of Lancasterian schools among the Armenians, I have recently made partial arrangements, which I hope soon to complete.

For at least some of these schools, but especially for the one to be established at Galata, we wish much for globes, maps, an orrery, &c.; and we trust, that some friends of the cause in different parts of the country, to whom God has given the means, will have a heart to aid us in this respect. It would be very pleasant also to have some trifling rewards to give the children of all the schools, both boys and girls, on occasions of public annual or semi-annual examinations; and if such rewards should come directly from associations of children and youth at school in America, they would be doubly interesting.

In another communication, one week later, Mr. Goodell proceeds—

I am happy to say that we have now obtained a house at Galata for a school of the kind mentioned in my former letter. The chief man at Therapia, [the next village below Buyuk-Dere] has made application for a school there, and has given orders that a house be appropriated for it. Every thing in regard to schools seems to be going on better and better, and my influence seems to be widening and strengthening every day. The schools, as might be expected, are exciting a desire and creating a market for the Holy Scriptures and religious tracts. These angels have "troubled the waters of the pool;" and I hope that all the first ones who step in will be healed. I am glad that I am here to help some of the poor "impotent folk" in, who would otherwise, I fear, lie "a long time" in their diseased state. Indeed we evidently came to Constantinople in the very right time; and notwithstanding our losses and priva-

tions, we rejoice that we came when we did. The churches will surely pray much for us.

### Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING.

[Continued from p. 18.]

#### *Voyage from Athens to Samos.*

THE following extracts commence with a date immediately preceding Mr. King's embarkation for Smyrna, where he remained till the date of the latest communications from him, when he was on the eve of returning to Athens. The boat was bound to Samos.

Sept. 11, 1831. Sabbath. In the morning, at Mr. Hill's request, I addressed the scholars in his female school, on the subject of the young man who came to Christ and inquired what he should do to inherit eternal life. There were sixty or eighty present, who appeared quite attentive. I then went to my own school, and expounded a part of the 7th chapter of Matthew. This was to me truly a day of rejoicing.

12. I was busily occupied nearly the whole day in getting ready for my voyage to Smyrna. At about sunset I left Athens, and arrived at the Pyreus at eight or nine o'clock, where we found Mr. Hill, who had arrived about an hour before us, and had taken a passage in the same boat with us to go to Smyrna. It had been our intention to set sail immediately on our arrival at the Pyreus; but as the wind was ahead and very strong, we did not sail till the next morning.

13. At seven or eight o'clock, we sailed from the Pyreus in a small vessel, or rather boat, called a *sacoleva*, manned with five or six men, including the captain. The wind was fair for Samos, but as the boat's papers were at Egina, we were obliged to go thither, and to beat against the wind nearly the whole day.

15. In the morning we were close by Syra. During the day we had but little wind, and at night we were close by Tenos. In the evening, a little boy, a nephew of the captain was called upon to amuse us by relating a tale something like the Arabian nights entertainments.

16. We had a calm most of the day. About five P. M. we spoke an Italian brig, from Alexandria, bound to Constantinople. By her we were informed that the cholera morbus was raging dreadfully in Egypt, and that Alexandria was almost deserted of its Frank inhabitants. Near sunset, we saw the isle of Patmos. In the evening we had a little breeze, which carried us along near the island called Nicaria. The evening was pleasant, and the moon shone beautifully upon us. So I proposed to the

captain, that, instead of listening to his nephew, who was called upon to relate to us another wonderful tale, I would endeavor to amuse the company by relating a story. So he called his men together, and I sat down with them and related to them the history of Abraham, his call to leave his country, his faith, his offering up his only son Isaac, and then gave them the history of Isaac and Jacob till the arrival of the latter in Egypt. All seemed interested in the relation, and said that my story was better than the one they had heard the night before.

17. Early in the morning a little boat came along side of us, and informed us that there were pirates out near that place, and that they had taken several boats. I was asleep when the boat came, but my wife, on hearing of pirates, awoke me, and I saw the little boat, which had just left us, pulling for the shore. It contained but two men, and belonged to a *sacoleva*, which lay at a little distance from us, further out at sea. My wife told me that they said they had taken all the money they had on board the *sacoleva*, and were going on shore, for fear of the pirates. After having rowed a little distance towards the land, they turned about and rowed towards us; and as I observed, that the *sacoleva*, on the other side, was also rowing towards us, I began to think that possibly they might be pirates, and that the little boat had been sent out to reconnoitre us. They, however, met not far from us, and then rowed on together towards the land, and it was evident that they were afraid.

In the afternoon we arrived safely at Carlovassi, in the island of Samos, where we were informed that a long boat, called a *tratta*, with two other small boats, manned by Maniots, were off Nicaria, to the south of it, and had taken six or seven Samian boats. At Carlovassi the captain furnished us with a magazine, where we stowed all our baggage; and not finding any boat to sail that afternoon for Scala Nuova, to which place we wished to proceed, we were obliged to remain at Carlovassi during the night.

After having placed our baggage in the magazine and made arrangements for preparing some food for dinner, we walked up to the village of Carlovassi, about a mile from the shore. The place appeared to me beautiful, and I almost regretted that I had not gone there to reside two years ago, instead of going to Tenos. The streets were clean, the houses very good, and the people seemed inclined to show us attention as strangers. While there we visited the teacher of the Hellenic school, who informed us that he had one hundred and fifty scholars, almost entirely destitute of books. There is no school of mutual instruction in the place. In the vicinity are several villages, as near as I could learn, almost destitute of instruction.

Returning to the sea-shore, we sat down by the side of the magazine and eat our dinner, and in the same place we spread our couch, and reposed for the night in the open air. Mr. Hill, however, preferred to lodge in the boat, in which we came, and which was now hauled up on the beach. The magazine smelt so badly of pitch and tar and fish, and was so full of mosquitoes, that we could not well spend the night in it.

18. Sabbath. We arose at an early hour, and after breakfast I opened a little box of New Testaments and tracts and school-books, which I had brought with me, and began to distribute among those who came to see us. In a little time many came, and I continued distributing till some time in the afternoon. When I had distributed nearly all the books and tracts I had with me, there came such crowds of men, women, and children, that I could scarcely stand before them. Several asked for the New Testament, of which I had only one copy remaining, and that I wished to keep for the governor of the island. At length I announced to the multitude that I had no more books to give. Some of them, however, seemed loth to believe me, and when at last we went on board a boat, which we found going to Scala Nuova, nine boys followed us to the shore, and at length one of them plunged into the water and swam off to us, three or four rods distant, and clinging to the side of the boat, begged for books. After remaining some time, and repeatedly asking us for books, he swam back to his companions, who had been standing and calling to him to encourage him, and telling him that we had still more books.

The company proceeded to Bathee, [Badi,] and called on Mr. Stamatadiades, the father of a Greek young man of that name, now in this country.

Sept. 19. We arose at an early hour and set sail, and having a fine breeze, we were wafted to Scala Nuova by two or three o'clock in the afternoon. Scala Nuova is called by the inhabitants Kousadisi. It is about thirty miles distant from Bathee, and Bathee is about twelve miles from Carlovassi. The view, on entering or leaving the harbor of Bathee is very fine. The houses in the town are excellent, and every where is an appearance of neatness. So far as I am able to judge from what I saw, I should say that Samos is by far the finest island I have seen in this region.

#### *Journey to Ephesus.*

At Kousadisi, or Scala Nuova, we were invited to take lodgings at the French consul's, where we were very kindly and politely entertained during the night. Through this gentleman we made arrangements for pursuing our journey the next

day, and engaged horses to go to Smyrna by way of Ephesus, for thirty piastres each. We were also to have a Turkish soldier with two servants to accompany us as a guard. The horses were to be ready at daylight, so that we might go to Ephesus, remain a little time there to see the ruins, and proceed from thence a part of the way to Smyrna the same day.

20. Our horses were not brought till late in the morning, and at about half past nine o'clock we were ready to set out on our journey. We proceeded in a northerly direction over a hilly region near the sea-shore, occasionally travelling upon the beach, and in two hours and a quarter, we came to the mouth of the river Cayster; then turned east, and in one hour and three quarters came to Ephesus, now called Ayeasoolook, where we stopped at a miserable coffee-house, near which are two or three miserable dwellings, which may be called modern Ephesus.

[To be continued.]

### *Sandwich Islands.*

EXTRACTS FROM A JOINT LETTER OF  
MESSRS. THURSTON AND BISHOP, DATED  
AT KAILUA, DEC. 25, 1830.

#### *Influence of the Mission on the Domestic Habits and Character of the People.*

THE paragraphs which follow afford a very good representation of the legitimate influence of missionary exertions upon the domestic habits and the secular affairs of a rude and heathen people.

The peculiar situation of a mission family in the midst of an uncultivated people has always rendered it necessary to devote a large portion of time to procure the daily necessities conducive to their comfort; and we have always justified ourselves in so doing, by setting it as an example of industry, and a motive to improvement in the people whom we came to teach. It is not easy to describe the extreme simplicity exhibited by this people in their manner of living, or their total ignorance concerning the arts of domestic life in use among civilized nations. With the mass of the inhabitants it is literally a round of indolence, with barely sufficient labor to keep them from starvation, or to collect and eat the spontaneous productions of the earth, when the fruits of cultivation fail. Their houses are mere hovels, without apartments, and with only one low door for entrance. Their furniture consists of a few calabashes for food and water. In the middle of the house is a hole dug in the ground in which they bake their provisions with hot stones, after which they pound their food with a smooth stone upon a board scooped out for the purpose. These constitute the whole of their

furniture. Their beds are a mat and tapa; and in the place where they sit, and eat, and lounge by day, there they repose at night. In order to excite the desire of improvement among such a people, a proper example must be placed before them, and when the desire is excited, they must be taught how to work. Many of them have learned the use of tools by seeing foreigners use them; and their own native ingenuity has enabled them to make many useful articles, when the pattern is before them. In this manner, doors, chairs, chests, tables, bedsteads, and cupboards have been made by them to some extent. The braiding and sewing of hats and bonnets from the coconut and palm-leaf, and the cutting and making of garments have been more extensively taught by our female helpers, and have already come into general use. Those employed in our families have been taught to work, to wash and iron clothes, and to perform all the branches of domestic labor, according to the usages of civilized life. Nor has the knowledge of the means of improvement been confined to those taught by us, for these have in their turn taught others; so that in many families there is now an air of neatness and comfort to which they were once entire strangers. Whatever they see about our persons, or in our houses, that it is in their power to imitate, they endeavor to make for themselves; and though the first attempt at imitation is commonly a rude one, they usually persevere till they accomplish it, with that good sense which is not too proud to acknowledge the superiority of civilization over rude barbarism. This people need only the example, the motive, and the means properly before them, and they will rapidly overcome their idle and sluggish habits, and become a virtuous and industrious people.

#### *Difficulty of giving the People clear Views of Religious Truth.*

In the department of missionary labor we have little that is new to communicate. A highly gratifying attention to our preaching and instructions still continues, and inspires the confidence that our labors for the cause of Christ are not in vain. We continue to receive daily a number of inquirers into our houses, hear them talk of their sins, their fears, their sorrows and joys. If they appear penitent and desirous of seeking in earnest after mercy, we encourage them to persevere unto the end as they have begun, and point out to them the dangers and temptations to which they are most exposed and how to guard against them. If they do not appear to feel as deeply as they ought their sinfulness, we endeavor to deepen their convictions, press upon them the necessity of repentance, and impart to them, and to all who visit us for religious instruction, such advice and directions as are suited to their several cases. There are, proba-

bly, not less than 200 individuals who visit us weekly and oftener for this purpose. Some of those who were formerly among the inquirers have fallen off; while many others have come forward and filled their places. But the greater proportion of those who appeared truly awakened during the late revival still continue serious and attentive to our instructions. Many of these have made pleasing progress in religious knowledge, and appear to be walking in newness of life. Of these we are about to make a selection to bring forward into the church, and their number we expect will exceed that of those who have been previously admitted at any one time. The remaining number of those who continue to visit us for instruction are in different stages of progress, from the first rudiments of religious knowledge upwards. So many erroneous impressions are to be effaced, so many inadequate views and false conceptions to be corrected, that oftentimes it is long after their attention is aroused before they can form any adequate ideas concerning the fundamental truths of the gospel. But to this description there are many pleasing exceptions. We are here daily reminded how important to the formation of correct views in mature life is religious instruction in the tender years of childhood, before the mind is pre-occupied with error. So true is it that the early irreligious associations of youth grow with his growth, and strengthen with his strength, and shape and form the future character of the man, that even the power of divine grace does seldom fully eradicate them. This truth is fully illustrated in the character of this people, and admonishes us to devote particular attention to the rising generation, as the germ upon which we are to engraft the word of God, that it may hereafter bear fruit to greater perfection. The anxiety expressed by most of those who profess to be converts to Christianity to make a public profession of their faith, and their numerous applications to us to be received into the church, before they have become fully established in religion, have, among other reasons, led us to use great caution in receiving candidates. We may possibly have carried our system of exclusion too far, and thus have kept back many who ought to come forward to the ordinances. It is a subject which deserves particular and prayerful investigation by the friends of missions, as well as by the missionaries themselves, whether the practice of the churches in England and America, to admit all who profess repentance and faith in Christ without requiring a long season of probation beforehand, should be followed on heathen ground. It is always wise to profit by the experience, and take instruction from the mistakes of others whose labors in the missionary field have preceded us. If we have learned correctly, their experience goes to prove that the method pursued by Protestant churches in Christian

countries ought not to be followed, without modification, in receiving converts from heathenism. We are happy to believe that the members of this mission are unanimous in this sentiment, and as yet have seen no reason to alter their practice.

#### *Accessions to the Church—High Standard of Morals.*

Since our last communication we have admitted nine persons to the church in this village, and twelve at Kaawaloa. The individuals mentioned by us as suspended have been restored upon repentance, after a suitable period of probation. The example of their fall and recovery has, we think, taught a salutary lesson to all the members of the church, and to others who are candidates for membership. It has taught them practically that it is no light thing to trifle with sin, after giving themselves up to God. The time was when men could sin with impunity, and pass on, not only without disgrace, but with honor, and were thought happy in proportion to their means of committing iniquity; but those days are rapidly passing away; the landmarks between virtue and vice are becoming plain; and the lines are drawn, over which it is not safe to pass. All the most distinguished and influential individuals of the nation are professedly on the side of truth and virtue, and are lending their aid to suppress the vices which were once the destroyers of this people. God has indeed prospered us and our enterprise beyond what we had been taught to expect. The mountains have been brought low and the valleys exalted for a high way of holiness. The word of the Lord has spread its healing influence in spite of an opposition as systematic as it has been unprincipled. But God has overruled it for good, and has rendered it eventually a nugatory thing, helpless and displaying forth its own naked deformity.

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#### **Cherokees.**

LETTER OF MR. CHAMBERLIN, DATED FEB.  
21st, 1832.

#### *Church and Congregation at Haweis.*

THE church at Haweis is under the pastoral care of Mr. Chamberlin, and he frequently preaches there on the Sabbath, though his residence is at Willstown. After spending a Sabbath there, on the following day he writes—

I wait here to-day for the purpose of giving you an account of this church. The number of members in regular standing is thirty-nine Cherokees and six whites, making in all forty-five. Since January 1, 1831, four members have died, all leaving very clear evidence of their having been the heirs of the grace of salvation. The three



first, I presume Dr. Butler has noticed in communications before he was taken from the station. The last died suddenly on the 13th inst. She was formerly a woman of bad character and a great opposer to religion; but for more than a year past her walk has been such, that all her acquaintances have been constrained to say she has been with Jesus. She was received to the communion on the 4th of last December. Her Christian life here on earth has been short, but we trust she has entered into the joy of her Lord. Since the period above specified two members have been suspended for bad conduct, and six have been received. I believe the church was never in a more prosperous state than at the present time. Meetings are kept up here by the Cherokee members when I am not present, and they are said to be interesting. Mr. Mills and John Wayne, are the principal leaders. There are several persons in the vicinity who are serious, and of some the hope is entertained that they have passed from death unto life. Among these are some persons of much influence. They have made application to be received to the church, and some of them will probably be baptized at our communion next week.

The members of this church are scattered over a very large region of country. Some of them, who live too far off to attend meetings here, excepting at communion seasons, hold meetings in their own neighborhoods, where they sing, pray, and exhort. By these means much good is done. One lives about eighteen miles in a southeast direction; another lives about fifteen miles east; and two others live about twenty-four miles in a north direction. All of these live in tolerably thick settled neighborhoods, where they keep up meetings on the Sabbath, and generally bring serious persons along with them to our sacramental meetings.

By another letter it is learned that at a subsequent communion season four persons were baptized, among whom was major Ridge.

#### *Introduction of the Habits and Conveniences of Civilized Life.*

It is often said that the advance in civilization among the Cherokees is confined wholly to those of mixed blood, and those residing on public roads or who are from some other cause brought into contact with white men. The following statement is given with considerable detail, for the purpose of showing what is the fact in the case of some of the full-blood Cherokees, who live retired from public roads, and in the heart of an Indian population.

I held a meeting last Sabbath in one of these neighborhoods. It was at the house of Jesse about twenty-four miles from this place. I had never been there before, and was myself very much surprised to see the

appearance of the people. Jesse and his wife are full Cherokees. His wife was sick and unable to do any thing, and yet they had upwards of forty persons to feed from Saturday night till Monday morning. Sabbath morning, just at daylight, we were called to breakfast; the table was covered with a clean white table cloth and earthen plates, and knives and forks, arranged in a genteel manner, sufficient for twelve persons. The cups and saucers and coffee-pot were placed at one end of the table, and the food in clean platters at the other. Jesse himself took his seat at the end of the table and dealt out the food to each individual without any embarrassment, and as his wife was sick, Mrs. Butler, who accompanied me to the meeting, took her seat at the head of the table and assisted him. The table, the furniture, and the food were as good as could have been furnished at any of the mission stations; and although he had but one young female to help him, and but twelve persons could sit at the table at once, yet upwards of forty persons had breakfasted, the tables were cleared, and all put in order by eight o'clock. Some of the persons present did assist in waiting and bringing on the food after it was cooked.

These, as I have remarked, are full Cherokees, live several miles from any road, and but a very few years ago were almost entirely destitute of household furniture, or the knowledge of civilized manners. We see, therefore, that the gospel has an influence in producing the comforts and habits of civilized life among the full Cherokees, off from the large roads and at a distance from any mission station.

On Saturday evening Mr. Huss preached. On the Sabbath I preached to quite a numerous assembly. After sermon five children were baptized, and four persons came forward to manifest their desire to be remembered by Christians at the throne of grace, and to be conversed with on the concerns of their souls. One of these was a very old man who was formerly a leader in ball plays, all-night dances, and whiskey frolics. There was a good deal of tender feeling manifested in the congregation, but not the least disturbance. In the evening John Wayne addressed the people. Ten or twelve years ago I used occasionally to preach in that neighborhood, and but a few miles from where Jesse now lives. Then the people were sunk in the deepest poverty and ignorance. Now those very people exhibit the marks of genuine piety, and its sure attendants, cleanliness, industry, and civilization. I now feel greatly strengthened and encouraged to go forward. I am sure the Lord is carrying on his own work, and the powers of hell will not be able to prevail against him. But still there are some discouraging circumstances even there. A few will indulge their depraved appetites by going to whiskey shops, set up by white intruders, and getting intoxicated; but their number is considerably lessened.

There have also been lately one or two instances of Sabbath breaking by members of the church. We trust, however, that as soon as we can see them and converse with them on the subject, they will see their sin and repent.

#### *School and other Notices.*

The school at Haweis is in a very prosperous situation, and the family are remarkably supported under their trials. They all appear cheerful and happy. We trust the time is not far distant, when they will be allowed to enjoy the company, and assistance of Dr. Butler. But this, however, they are willing to leave in the hands of him who doeth all things well.

In a letter from Miss Post, a female assistant who has recently been obliged to leave the station on account of impaired health, dated March 16th, it is stated that the school consists of twenty Cherokee children. She adds—

I cannot forbear to mention the kindness and sympathy which the Cherokees have manifested towards us by their prayers and their attention to our wants in this time of our trial. The faithfulness of Mr. Mills\*

\* A Cherokee member of the church, so named at his baptism, in memory of the late Rev Samuel J. Mills. He was one of the earliest converts at Brainard, and has been an exemplary and active member of the church at Haweis from its organization.—Ed.

in warning, exhorting, and reproving the members of the church and others, has, we hope, been productive of good. It is truly a privilege to hear the prayers of such a servant of the Lord, and in the highest degree interesting to witness his faithfulness to his children and the members of this school. To be the instrument of turning one to the Lord who so much honors his cause is worth a life of toil and trial.

The situation of this people is such as to awaken the sympathies of every Christian's heart, and awaken new and stronger desires to do them good. White people are pressing into the nation from all the surrounding states, and taking up every place vacated by emigrants, or by those who remove to avoid coming into contact with their white neighbors.

During Dr. Butler's imprisonment the farm and other out-door affairs are managed by a black man and a Cherokee, who succeed as well as could be expected.

*Burning of the Meeting-houses.*—Under date of the 21st, Miss Post states that the old and new meeting-houses at the station were both destroyed by fire on that day. The latter was erected about a year ago, almost wholly at the expense of the Cherokees, and was a good and convenient building. The fire was communicated from the adjacent forests where it was raging.

## Proceedings of other Societies.

### FOREIGN.

#### London Missionary Society.

##### TAHITI.

#### *Testimonial to the good Character and Conduct of the Missionaries.*

CAPTAIN Sandiland, of the British ship of war *Comet*, arrived at Tahiti, during the early part of last year, while a difference was prevailing between the queen of that island and the chiefs, which threatened the most calamitous results. By the prompt interposition of captain S. through the mediation of the missionaries, a reconciliation was effected. Subsequently he addressed the following letter to the missionaries, which, as it was written after he had had ample opportunity to become acquainted with their character and proceedings, must be considered sufficient to outweigh the many injurious reports that have been circulated against them and other missionaries in the various islands of the Pacific.

The letter is dated at Papeete Bay, April 4th, 1831.

Gentlemen, I have the honor to acknowledge the receipt of your esteemed letter, of the 2d instant. I very sincerely congratulate you upon the amicable arrangements which have been so openly declared between queen Pomare and the chiefs of this island; and that thereby the evils and horrors of a civil war have been prevented.

Gentlemen, I return you my most cordial expression of thanks for the promptitude with which you were pleased to make known my sentiments to the queen and her chiefs, upon the existing differences, in which I had the happiness to concur with you all; and if they were received with respect, I must sincerely ascribe it much more to the intelligence and ability displayed by you at so momentous and interesting a time, than to any intrinsic merit that my proposals possessed; and it is a circumstance affording me the highest satisfaction, to observe the great estimation you are all held in by the queen and her chiefs, which could not have been obtained but by a faithful discharge of your duties, as ministers of Christ and teachers of our holy religion; and it will be peculiarly gratifying to me to make known these circumstances most fully to those authorities whom it is my duty to inform of this transaction.

Gentlemen, I am joined by my officers and captain Walpole, of H. M. 39th regiment, in offering to you every expression of our respect and esteem.

ALEXANDER A. SANDILAND, Captain.

## MADAGASCAR.

*More encouraging Prospects of the Mission.*

SINCE the death of Radama, in 1828, the mission in Madagascar, which had before advanced with very favorable prospects, has been subjected to many trials, and found its operations much embarrassed, owing to the fickleness of the queen, and the insubordination that prevailed among the chiefs. During the year 1830, Mr. Freeman, one of the missionaries, left the island on account of these embarrassments, and repaired to Cape Town, with the expectation of not soon returning. He has, however, in a very friendly manner been invited to return. Under date of August 2d, 1831, referring to the time of his leaving the island, he writes—

The prospects of the general state of Madagascar at that time, and of the mission in particular, were sufficiently gloomy and discouraging; and though, as I have previously assured the directors, I never for a moment considered that I had abandoned that vast and important field, I confess, I had not any rational expectation that events would have proved so auspicious, as they now are, within this very limited space of time. The hand of Providence is clearly to be seen, and ought to be most gratefully acknowledged, in the present posture of affairs. Instead of intestine wars desolating the country, the whole island appears, from the latest accounts which I have received, to be in a state of tranquillity—or, at any rate, not to be suffering more serious disturbances, than existed in consequence of petty opposition in some few provinces to the government of the Hovas, in the time of Radama. The queen's power seems to be thoroughly established, and her disposition to encourage the mission has been proved beyond suspicion. I have received voluminous correspondence from the members of the mission within the past few months, besides several letters from native teachers, and from some of the officers (that from the queen I have already mentioned,) and all impress me with the conviction that our mission is favored with considerable prosperity in its actual state, and may reasonably hope for still greater, unless some new events arise to impede its present operations. I have not received any definite accounts of the state of the schools; but from various orders issued by the Malagasy government, and from the attendance on public worship on the Sundays, I am under no painful apprehensions on that head. The voluntary attendance of several adults, and of those just arriving at maturity, on the public institutions of religion, is one of the most pleasing signs in the case; and, it is also a tacit proof, that the true disposition of the government is favorable to our exertions there. We have been taught a lesson, indeed, in the history of Radama, "not to put our trust in princes," or the arm of governments, but we have also numerous instances of the vast importance of the countenance and good-will of the native authorities in a country where the will of one is the supreme law.

Mr. Freeman, on his return to his labors, arrived at Tamatave, a port in Madagascar, on

the 22d of August, accompanied by Mr. and Mrs. Atkinson. Their goods were transported to Tananarivo, free of expense, by order of the queen.

## MISSION IN JAVA.

NOTICES of this mission were inserted at p. 83. Under date of August 8th, 1831, Mr. Medhurst states that his small church had been increased by one member, and that others were serious. He was proceeding with the distribution of tracts, and making visits to various villages in the interior, as usual.

*Labors among the Natives and Chinese.*

My visits to the Malays and Chinese, in their own villages and dwellings, have been continued almost daily during the past half year. The Chinese willingly receive the tracts and portions of Scripture which I always carry about with me, and listen without objection to my discourses on religion. At a Chinese feast, which I visited, they displayed the greatest eagerness to obtain the tracts which I brought, so that they went as fast as I could deal them out; but, generally speaking, when I come to treat on any of the peculiar doctrines of the gospel, or enforce on them the necessity of a change of heart, I find them slow to hear, and unwilling to afford the attention which the all-important subject demands. Indeed, they are not only ignorant of God, but averse to be informed on divine subjects; the peculiar work of the Father, Son, and Holy Spirit, in the creation, redemption, and sanctification of mankind, is a topic to which they are most inimical, and their own interest in that work they are most backward to consider or acknowledge. The distribution of tracts among the Malays has gone on as formerly—about 1,000 Malay tracts and gospels having been put in circulation during the last six months. The people in the markets receive them eagerly, and we seldom return from our excursions into the country without having given away all our stock. In conversing with the Malays, I find their prejudice greatly removed, and that shyness and distrust, which at one time appeared on every countenance, are now seldom met with. Still their hearts are dreadfully hard, and the all-awakening truths of the gospel, with the melting tidings of a Savior's love, seem to make no impression on them. Objections are sometimes made, and questions proposed, but, generally speaking, all direct exhortations to repentance, and offers of mercy, are received with silence, and sometimes with contempt. *There seems a general want of conviction of sin; no man fancies his state so bad as is represented, or sees the need of that immediate and urgent application for mercy which is recommended.* They are saying to themselves, Peace, peace, when there is no peace; and nothing but the effectual teaching of God's Holy Spirit can possibly cure them of that vain notion of self-righteousness, which clings to them in spite of every remonstrance. There are some, however, with whom we come into closer contact, and two Malay priests attend me weekly for the purpose of receiving instruction in geography and astronomy, to whom I hope, by degrees, to be able to make known something for the good of their souls.

*Translations and Preparation of Books and Tracts.*

Since the completing of the Hok-kien dictionary I have been employed in drawing up a preface, system of orthography, and necessary indexes, which have been sent to Canton, to be printed with the work itself; though, I fear the disturbances in China will retard for a time such peaceful occupations, as the bringing of literary works through the press. In addition to the above, I have been much taken up in correcting, revising, and improving the translation of the Scriptures into low Malay, the printing of which is now carrying on at the government press, and is advanced to the end of the gospel of John. The further I proceed in this work, the more I find that it needs a close and undivided attention, particularly as the epistles are more difficult than the gospels; however, if life and health are continued, I hope to see the work pretty well advanced by the end of the year.

Some of my former Chinese tracts have been corrected, and forwarded to Mr. Dyer, at Pinang, who has kindly offered to get them re-cut and printed in a neater form; it is my intention, in a short time, to revise the whole of my former productions, and then to attempt the improvement of some of Dr. Milne's old tracts, which, having been penned on his first commencing the study of Chinese, would admit of great alterations in style and expression, without affecting the arrangement or general sense.

**Wesleyan Missionary Society.**

**SOUTH AFRICA.**

UNDER date of April 4th, 1830, Mr. Shepstone, missionary in Caffreland draws the following distressing picture of the

*Sufferings and Exposures of the Caffres.*

With regard to this people generally, it would seem that God has for the last three years been preparing them for the gospel by the scourge of famine and war. Their sufferings have been many and very severe: death has assailed them in various forms; the mother has rambled from home in search of roots, weakness has seized her joints, she has sunk beneath the weight of her little charge, and risen no more; the little innocent has been seen still hanging to his mother's breast, weeping and sobbing; but alas! the arms could no more protect, the eye which had so long looked with anxious pity on her tender offspring had ceased to roll, the breast no more heaved with anguish, the immortal soul had fled, and left the little babe an inhabitant of a world of misery, but to misery peculiar to the country where the precepts of the gospel have not taught to pity. Nor is this a solitary instance, the cases of distress have been innumerable; for those who had some little dependence and could remain at home, have nevertheless been subject to the nightly visits of the wolves, whose attacks have been so destructive amongst the children and youth, as to form an anomaly in the history of that animal; for, within a few months, not fewer than forty instances came to my own knowledge, wherein this beast had made most dreadful havoc.

To show clearly the preference of the wolf for human flesh, it will be necessary to notice, that,

when the Mambookies build their houses, which are in form like bee-hives, and tolerably large, (often 18 or 20 feet in diameter,) the floor is raised at the higher or back part of the house, until within three or four feet of the front, where it suddenly terminates, leaving an area from thence to the wall, in which every night the calves are tied to protect them from the storm or wild beasts.

Now it would be natural to suppose, that should the wolf enter he would seize the first object for his prey, especially as the natives always lie with the fire at their feet. But notwithstanding this, the constant practice of this animal has been, in every instance, to pass by the calves in the area, and even by the fire, and to take the children from under the mother's kaross, and that in such a gentle and cautious manner, that the poor parent has been unconscious of her loss, until the cries of her little innocent have reached her from without, when a close prisoner in the jaws of the monster. To give all the instances I could adduce, would tire your patience, I will therefore only give two, with which we have been more immediately concerned, and which, while they show how much they want who want the gospel, will also show that the tender mercies of the wicked are cruel.

The first I shall mention is that of Dapa's great grandson, about ten years of age. The wolf had previously seized a younger brother, and torn away a part of his face. Another night he came into the house and took a second, and carried him completely off, of whom nothing more than a small fragment was found. On his third visit he seized the lad first mentioned by the left shoulder. The little fellow awakened by this grasp, struck him with his hand; the wolf let go his hold, and, grasping him on the opposite side, broke his collar bone. The poor boy still fought with his left hand; and his antagonist letting go his hold a second time, seized him by the fleshy part of the thigh, and ran off with his prey; nor was it till he had carried him a quarter of a mile that he could be made to drop him, when, biting away the precious mouthful, he left the little sufferer with his thigh half severed; but fortunately the bone was not broken. In this state he was brought to us for help, and by daily attention he is perfectly restored.

The second instance is of a little girl, about eight years of age, who was reclining on the ground in the cool of the day, when four of these monsters rushed upon the place. One of them seized the little creature by the head, a second by the shoulder, and the other two by the thighs. The people of the kraal, with all possible speed, flew to her help, and succeeded in releasing her, but apparently too late. They tried for a few days to help her with their medicines; but finding all hope fail, and as from the heat and flies she had now become loathsome, they gave her her choice, either to be put to death by the youths of the place, or go to the woods to die or be farther devoured as may happen! The little girl chose the woods. In this forlorn condition, she determined to cast herself on the mercy of this institution; and although she had never been on the station, she believed from what she had heard, that could she reach the place, she should receive that protection and help, which he who claimed the endearing appellation of father had longer refused to give, and which she had no right anywhere else to expect amongst her own nation. With this resolution she set out, and, although she had to travel several miles, through deep



glens, succeeded in reaching the station, an awful picture of deformity and suffering, all but in a state of nudity, covered with large wounds to the number of fourteen, amongst the most ghastly of which was that of the head and face, where the wolf, having endeavored to grasp the whole head, had torn the mouth open to the ear, and stripped the head of the upper part of its covering, and made a ghastly wound of eight inches. Through the mercy of God she is quite recovered, and scarcely at all deformed; but refuses ever to return to those who forced her to the woods to die. I am happy to add, that a few days since, as I was walking a little distance from the house, I heard some one as in fervent prayer; and as I could discover it was the voice of a child, I made towards it, and found in a little secluded spot amongst the weeds my little patient, who was earnestly pouring out her soul to the God of her mercies, where she thought no eye saw or ear heard her but God.

This boldness in the wolf, as also his passing by every other sort of prey for a human body, must, I think, be attributed in the first place to the horrible custom of leaving their dead unburied; and, in the second place, to the frequent wars in this part of Caffraria, by which these monsters have been fed to the full; and the late Chaka scarcely deserves a better appellation than that of caterer to the wolfish tribe. Since his death, these animals, instead of feeding, as in his day, on bodies plentifully provided for them, are (with a few exceptions) obliged to take them while alive. I am, however, happy to be able to add, that within the last two or three months there has scarcely an instance of the wolf's ravages been heard of; there is no more war, and they sleep quietly in their houses; as to food, God has given them this year such an abundance as they have scarcely ever had; and what is most remarkable is, that I have not found a man who does not acknowledge these blessings to be from God.

How much do such a people need the gospel not only to sustain them under their sufferings and prepare them for death to which they are imminently exposed, but also to introduce among them the blessings of good government, improve their social condition, and instil into them kind and humane feelings towards one another in their distresses.

#### SUMMARY VIEW OF THE MISSIONS OF THE UNITED BRETHREN.

THIS summary is taken partly from the annual circular of the synodical committee of the Brethren, dated October 24, 1831; and partly from a list of missionaries and stations, contained in the Missionary Intelligencer for the first quarter of 1832.

The receipts during the year 1830 amounted to about \$49,113. The disbursements a little exceeded that sum.

At the close of the year 1830, the number of brethren and sisters employed in forty-two settlements amounted to 209, of whom 15 are newly appointed. Five brethren and sisters retired from service within the year, and two departed into the joy of their Lord. Twelve of those employed are children of missionaries.

VOL. XXVIII.

#### I. GREENLAND.—Commenced 1733.

4 Settlements.—New Herrnhut, Lichtenfels, Lichtenau, and Fredericksthal.

23 Missionaries.—Married, Eberle, Grillich, Ilrer, Kleinschmidt, I. Koegel, Lehman, Mehlhose, Mueller; unmarried, Baus, De Fries, Herbrich, Lund, C. Koegel, Tietzen, and Ulbricht.

Converts.—1,750 Greenlanders.

The mission had to suffer from two trying circumstances; from the dispersion of the members of the congregations by order of the Chamber of Commerce in Copenhagen, and the delay in sending the necessary timber for building the church at Fredericksthal: but the state of the mission was encouraging, and the two southern settlements had received an accession of numbers from among the heathen. In Fredericksthal, however, upward of thirty natives died of the pleurisy.

#### II. LABRADOR.—1770.

4 Settlements.—Nain, Hopedale, Okkak, and Hebron.

28 Missionaries.—Married, Henn, Knaus, Koerner, Kunath, Lundberg, Meisner, Morhardt, Stock, Suerman, Beck, Glitsch, Mentzel; unmarried, Fritsche, Hertzberg, Kruth, and Freytag.

Converts.—806 Esquimaux.

The establishment of a new station, called Hebron, has been greatly assisted by the brethren's society for the furtherance of the gospel in London, who have kindly sent materials for erecting the necessary buildings. A desirable opportunity of hearing the gospel is hereby afforded to the northern Esquimaux, of which we pray that they may be disposed to avail themselves, as their southern brethren have done.

#### III. NORTH AMERICA.—1734.

3 Settlements.—New Fairfield, in Upper Canada; Spring-Place, and Oochgelogy, Cherokee nation.

10 Missionaries.—Married, G. Byhan, Clauder, Luckenbach, Micksch; widower, Haman; widow, Gambold.

Converts.—About 273 Indians, chiefly Delawares and Cherokees, and a few negroes.

The congregation of believing Delawares, in Upper Canada, consisting of not quite 300 persons, is diligently attended by the missionaries, whose labors have been productive of renewed fruit. The same may be said of the mission among the Cherokees, notwithstanding the many difficulties with which it is encompassed, owing to the political state of the country.

#### IV. SOUTH AMERICA.—1735.

1 Settlement.—Paramaribo.

14 Missionaries.—Married, Roehmer, Graaff, Hartman, Passavant, Schmidt, Voigt, Treu.

Converts.—2,723 negroes.

Brother Passavant has been appointed superintendent of the mission, which proceeds under the divine blessing. The society for promoting Christianity among the heathen population affords willing assistance; and many plantations near Voiczorg and Fort Amsterdam are visited by the brethren.

#### V. DUTCH W. INDIES.—1739.

7 Settlements, or Stations.—New Herrnhut and Niesky, in St. Thomas; Friedensberg, Friedenthal, and Friedensfeld, in St. Croix; Bethany and Emmaus, in St. Jan.

38 Missionaries.—Married, Blitt, Bonhof, Dams, Eder, Junghans, Keil, Kleint, Klingenberg, Meyer, Mueller, Platner, Popp, Schmidt,

Schmitz, Sparmeyer, Staude, Sybrecht, Wied, Freytag.

*Converts.*—About 9,646 negroes.

The seven congregations of believing negroes in the Danish West-India Islands have continued to enjoy outward peace and many spiritual blessings from the Lord's hand; and, at Friedenthal, a new mission-house is in course of erection.

#### VI. BRITISH W. INDIES.

(Jamaica.—1754.)

6 *Stations.*—Fairfield, New Eden, Irwin-Hill, New-Carmel, New Fulneck, Mesopotamia.

16 *Missionaries.*—Married, Ellis, Light, Pessel, Pfeiffer, Renkewitz, Ricksecker, Scholefield, and Zorn.

*Converts.*—About 4,100 negroes.

(Antigua.—1756.)

5 *Stations.*—St. John's, Grace-hill, Gracebay, Cedar-hall, and Newfield.

24 *Missionaries.*—Married, Bayne, Brunner, Coleman, Coates, Harvey, Newby, Kochie, Muntzer, Simon, Thraen, Wright, Zellner.

*Converts.*—15,087 negroes.

(Barbadoes.—1785.)

2 *Stations.*—Sharon and Mount Tabor.

6 *Missionaries.*—Married, Taylor, Zippel, Morrish.

*Converts.*—915 negroes.

(St. Kitts.—1775.)

2 *Stations.*—Basseterre and Bethesda.

10 *Missionaries.*—Married, Hoch, Robbins, Shick, Seitz, Biegler.

*Converts.*—5,026 negroes.

(Tobago.—1790—renewed 1826.)

1 *Station.*—Montgomery.

4 *Missionaries.*—Married, Eberman and Zetsche.

*Converts.*—572 negroes.

The missionaries bestow much attention on the work of negro education; and the schools increase in number and usefulness. In Jamaica, a new settlement has been begun in St. Elizabeth's parish, called New Fulneck; and the mission at Mesopotamia, in Westmoreland, has been renewed. In Antigua, many changes have taken place among the missionaries, owing to the lamented decease of brother Johansen: there are five settlements in that island: at St. John's, the spiritual charge of nearly 7,000 negroes is attended with much labor and not a few difficulties, arising from various causes. In St. Kitt's and Barbadoes, the meetings in the church and schools are well attended. In the island of Tobago, where a mission was renewed three years ago, from 400 to 600 negroes attend the brethren's ministry.

#### VII. SOUTH AFRICA.—1736.

After being relinquished for nearly 50 years, the mission was renewed in 1792.

6 *Settlements.*—Gnadenthal, Groenekloof, Enon, Hemel-en-Aarde, Elim, and Shiloh (on the Klipplaat.)

36 *Missionaries.*—Married, Clemens, Fritsch, Hallbeck, Halter, Hoffman, Hornig, Lehman, Lemmert, Luttringshausen, Meyer, Nauhaus, Sonderman, Stein, Teutsch, Tietze, and Genth. Unmarried, Shoppman and Bonatz. Widows Kohrhammer and Schultz.

*Converts.*—2,732, chiefly Hottentots, a few Caffres, and Tambookies.

We have here six settlements. The missionaries are diligently employed, and God's grace prevails among them and their congregations. At Gnadenthal, the schools flourish more and

more. At Hemel-en-Aarde, brother and sister Tietze were eagerly received by the poor lepers, as successors to brother and sister Leitner; and their labor is not in vain. At Elim, the number of converts, as well as of residents, is on the increase. The great and destructive drought throughout the cape colony did great injury to Enon. The mission among the Tambookies, at Shiloh, affords the means of instruction to many savages of different tribes; and numbered 113 inhabitants at the close of the year, whose spiritual and temporal welfare the brethren seek to promote, by every possible means. Brother Hallbeck's visit was productive of many useful arrangements.

TOTAL.—7 missions, 41 stations, 209 missionaries, and about 43,600 converts.

#### TWELFTH REPORT OF THE PROTESTANT BIBLE SOCIETY OF PARIS.

THIS Society held its annual meeting April 13, 1831. Count Ver Huell, peer of France, and one of the vice presidents, in the chair. After an address by the president, the annual report was read by M. Henry Lutteroth. From this report it appears that the receipts during the preceding year from subscription, donations, and the sale of books, amounted to 43,751 francs, while the expenses rose to only 24,615 francs; and this excess of receipts over the expenditures, added to the sum of 31,210 francs remaining in the treasury at the beginning of the year, left in the treasury at the time of the meeting 50,345 francs.

The society had distributed during the year 4,434 Bibles and 4,001 Testaments, and had remaining in their depositories 7,301 Bibles, and 12,646 Testaments. The society had voted to make gratuitous appropriations amounting to 5,721 Bibles to five of the departments, for the purpose of supplying the destitute. The attempt made in some places to put a Bible in every family which would receive it had been attended with good consequences.

#### DOMESTIC.

##### AMERICAN HOME MISSIONARY SOCIETY.

##### Statement respecting its Pecuniary Concerns.

THE Home Missionary Magazine for April gives a view of the present extent of the society's operations, and of the embarrassment which it is now suffering from its limited pecuniary resources. The vast amount of good which the society has already accomplished, in the frontier parts of the country especially, and the urgent need which there is of its continuing and extending its labors ought to secure for this statement and appeal a prayerful perusal.

In the five years and ten months, since its organization, it has aided in the support of more than 850 ministers, in congregations and mission-

ary districts, which, without such assistance, must have remained but partially, or not at all, supplied with the preaching of the gospel. These ministers have reported an amount of ministerial labor performed in the service of the society equal to the labor of one man for 1,250 years. Sabbath school and Bible class instruction have been pursued with great success in most of the congregations aided. Numerous and interesting revivals of religion have been enjoyed, and not less than 15,000 souls have been reported, as the hopeful subjects of renewing grace, under the labors of our missionaries.

Of the whole number of ministers, in whose support aid has been granted, 238 have been located and employed west of the Alleghany mountains, which is nearly one half of the present number of Presbyterian ministers on the whole field; thus furnishing religious instruction to many of the new and rising settlements in those frontier states and territories, of which they must otherwise have remained destitute.

In the prosecution of an enterprise so extended, it is apparent that large means are required; yet the society has no permanent funds, but is dependent entirely on the yearly contributions of the benevolent. Until the two last years, these contributions were sufficient to sustain its operations but of late they have not increased in proportion to the necessary expenditures of the society. At the last anniversary, the number of missionaries reported was 463, and the amount of expenditures, during the year, was \$47,247. But the receipts of the year, from ordinary sources, fell short of this sum more than \$4,000, and would have left the society so much in debt, had it not been for the very providential and timely reception of a legacy of \$5,000, leaving in the treasury \$877, at the end of the year, in May last. Since that time 86 new appointments have been made, making the whole number of ministers, in whose support the executive committee is pledged to render aid within the current year, more than 500. These, at an average of \$100 each, will require an annual expenditure of more than \$50,000. For this amount we have endeavored to provide, by the appointment of agents to solicit funds in different parts of the country, and by other means. But notwithstanding these provisions, the payments of the society, to meet the current demands of the missionaries, have greatly exceeded its receipts. The treasury, on the 1st of January, 1832, was overdrawn \$12,000, for which individuals of our own number were personally responsible.

The contributions to the society, since the first of January last, have been barely sufficient to enable the treasurer to pay the current drafts of the missionaries. The treasury is therefore still over-drawn nearly \$12,000, for which the committee are individually responsible, and must remain so, and even increase that responsibility, or curtail the operations of the society, unless the friends of its benevolent object can be persuaded to increase their contributions. Cannot this be done? Will not Christians ponder these statements in their hearts? How many wealthy professors of religion there are in our cities and flourishing villages, who might contribute to this object \$500 or \$1,000 each, the present year, without diverting a single dollar from the contributions, which they are accustomed to make, to other objects of benevolence, or denying themselves or their families, a single earthly comfort, which can be purchased with money. How many there are who might give hundreds, and

fifties, and tens! And then what a multitude of those who are less able, might, with a little self-denial, or none at all, pour their ten thousand offerings into this treasury of charity to the poor! O, if the professed disciples of Christ but half do their duty, in relation to this object, the Home Missionary Society would experience no embarrassment for the want of funds. It might, at once enlarge its operations, to the full extent of the wants of the destitute, who now, alas, sometimes plead in vain for their aid.

#### AMERICAN TRACT SOCIETY.

##### *Appropriations for Foreign Distribution.*

In the number of this work for March, p. 89, it was mentioned that this society had adopted a resolution to endeavor to raise the sum of \$10,000 for promoting the distribution of tracts in foreign lands; and a brief view was given of some of the fields which were opened for its labors. From an article in the Tract Magazine from which the following paragraphs are extracted, it appears that the society has already entered on the great and interesting work which it had proposed for itself. The work is rendered increasingly interesting from the circumstance of its bringing this society into a close and fraternal alliance with other institutions whose general object is to Christianize the world.

The executive committee of the American Tract Society at their meeting, March 19, 1832, unanimously adopted the following minute, viz: The sum of \$3,000 dollars having been received into the treasury for foreign distribution, and about \$2,000 more having been subscribed for the same object, soon to be paid,

Resolved, That, with a view to afford some immediate aid to stations from which applications have long been lying before the committee, and as an earnest of more enlarged benefactions which the committee trust the liberality of the Christian community will hereafter enable them to make, the sum of \$5,000 be now appropriated for the distribution of tracts in foreign lands, to be remitted under the direction of the finance committee, as follows: viz.

For the use of American Baptist Missionaries in Burmah,	\$1,000
Do. American Missionaries in China,	500
Do. do. Bombay,	600
Do. do. Ceylon,	500
Do. do. Sandwich Islands,	500
Do. do. of Protestant Episcopal Church in Greece,	300
Do. do. of A. B. C. F. M. on the Mediterranean,	500
Do. Moravian Church of United Brethren,	200
Do. Paris Religious Tract Society,	400
Do. Lower Saxony Tract Society, Hamburg,	200
Do. Wm. Ropes, Esq., St. Petersburg, Russia,	300
	<hr/> \$5,000

Resolved, That, in connection with the announcement of the above appropriations, a copy of the following letter from this committee be communicated to our brethren laboring at the several stations.

In the letter addressed to the missionaries and others, under whose immediate direction these appropriations are to be expended, after mentioning the sum appropriated, it is remarked—

This sum the committee desire you discreetly to appropriate, as speedily as possible, in the circulation of tracts, coming within one or other of these four classes: viz. (1.) Tracts published by this society; or (2.) translations of the same; or (3.) translations of portions of the Bible; or (4.) tracts, translations of which into English shall be approved by the publishing committee of this society.

#### AMERICAN TRACT SOCIETY AT BOSTON.

##### *Gratuitous Appropriations.*

THE Tract Magazine contains a statement of the gratuitous distribution of tracts and money for printing tracts, as they appear on the records of the society which have been made during the last four years.

To benevolent societies, including Foreign and Domestic Missionary Societies, American Education Societies, Seaman's Friend Society, &c.	Pages. 2,531,368
For distribution among seamen, and not to societies, for that purpose,	455,596
For distribution in foreign countries,	722,926
For distribution in destitute sections of the western states,	321,896
For distribution in destitute towns in Maine and Vermont, for three years, and in New Hampshire and Massachusetts for four years,	2,342,306
Total,	6,373,892
Which at one mill per page, the price of tracts when almost all the above were distributed, amount to	\$6,373 89
In money to distribute tracts among the destitute, including one edition of tracts in the language of the Sandwich Islands, \$300 to Greece, \$500 to France, \$100 to Russia, and over \$2,000 to the western states,	\$6,005 10
Total,	\$12,378 99

During this time the society has lost by fire about \$2,500, and as much more by other losses.

The committee feel grateful for having been made the instrument of doing so much to enlighten the heathen, to warn the profligate, to comfort the afflicted, and to bring divine truth to bear upon the consciences of men.

#### AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

##### *Contemplated Organization.*

PRELIMINARY measures have been taken to organize a Home Missionary Society, the leading object of which shall be to combine all the friends of domestic missions in the Baptist denomination, throughout the United States, principally with a view to exerting a religious influence on the western states. After taking a survey of the destitute condition of the churches at the west, the imperfect qualifications of many of those who preach the gospel, the various errors and dangers to which the people are exposed, and the demand for special exertions from the Baptist denomination at this time, the circular which has been issued and from which this article is gathered, proceeds to state what steps have been taken towards the organization of a society.

At a meeting held in Boston in November last, it was resolved, that measures should be taken to arouse the Baptist community to systematic and vigorous efforts in the cause of domestic missions in the United States, and particularly in the valley of the Mississippi; that a general Home Mission Society ought to be formed; and that Rev. Jonathan Going be requested to relinquish his parochial charge, and devote himself to the interests of such society. Similar meetings were subsequently held in New York and Philadelphia, which resulted in the cordial approval of these measures. These circumstances were considered as indications of the divine will, that a mighty movement should be made by the American Baptists in favor of home missions. Accordingly a society was virtually formed in New York, a constitution, subject to future revision, adopted, and an executive committee appointed. The committee was organized by the election of William Colgate, Esq. Treasurer, William R. Williams, Esq. Recording Secretary, both of New York; and Rev. Jonathan Going, of Massachusetts, Corresponding Secretary. A committee were at the same time instructed to issue a circular, stating the object of the contemplated society, with the reasons for its formation, and including the proposed constitution; and also to invite the meeting of a convention in the city of New York, on the 27th day of April, for the purpose of formally organizing the society.

## Miscellaneous.

#### DIAKS OF BORNEO.

SOME extracts from the communications of Mr. Medhurst, respecting the character and state of the population of Borneo, and the prospect there was that a missionary would be received there, were inserted in vol. xxvi, p. 291. These remarks of Mr. M. were written about the close of the year 1823, while on a visit to the western coast of that island, where he had free inter-

course with the people, and distributed many books and tracts among the Chinese and Malays whom he found there. Of the Chinese there may be about 25,000; and the Malays are quite numerous on many of the large rivers. The Diaks, or Dayakkers, constitute the mass of the population, occupying all the interior, of this and many other islands.

A somewhat extended account of these Diaks has been published in the New York Observer,



prepared from the journal of Mr. Dalton, inserted in the Singapore Chronicle, by Mr. Abeel, missionary of the Board, now on an exploring tour in southeastern Asia and the adjacent islands. Mr. D. is said to have penetrated further into the interior of Borneo than any other European who has lived to return. His more important statements relating to the character and habits of the people accord with those of Mr. Medhurst, and are of a truly horrid character. Selgie, the chief with whom Mr. D. had the most intercourse, exercises despotic control over a great extent of country and 150,000 people. Their study and trade seem to be massacre, and the only measure of their wealth or honor seem to be the number of human heads they can produce. According to the representations of Mr. D. they seem to have no other object in going to war but to obtain heads. After describing the secrecy with which a party approaches an enemy's settlement, he proceeds—

Should it be a solitary hut, they surround it, and take care that no one escape; but should it be a considerable campong, they go much more warily to work. When the boats have arrived within about a mile of a campong, they prepare themselves. About one third of the party, who are sent forward, penetrate the thickest part of the jungle, arriving at night near the houses, which are surrounded, men being placed in every footpath leading from them, for the purpose of intercepting all who may attempt to escape into the wood. In the mean time the remainder of the party in their boats arrive, about an hour before day-light, in perfect silence, within a few hundred yards of the campong. Most of the warriors then put on their fighting-dress, and creep slowly forward, leaving a few men in each boat, and about a dozen with the women, who remain in the jungle. About twenty minutes before day-break, they commence operations by throwing upon the attaps (roofs) of the huts, lighted fireballs, made of dry bark of trees, and damar, which immediately involves the whole in flames. The war cry is then raised, and the work of murder commences; the male inhabitants are speared, or more commonly cut down with the mandow, as they descend the ladders of their dwellings in attempting to escape the flames, which Selgie remarked to me, give just sufficient light to distinguish a man from a woman. The women and children endeavoring to gain the jungle by the well known paths, find them already occupied by an enemy, from whom there is no escape.

The heads are what they want, and there is no suffering a Diak will not cheerfully endure, to be recompensed by a single one. From the last excursion, Selgie's people brought with them 700 heads, of which 250 fell to the share of himself and sons. The women and children all belonged to him in the first instance. Many of Selgie's tribe are cannibals; some, however, will not eat human flesh, and others refuse to do so except on particular occasions: as a birth, marriage or funeral. All these events are celebrated with fresh heads. Nothing could be done without them. All kinds of sickness, particularly the small pox, are supposed to be under the influence of an evil spirit, which nothing can so well pro-

pitiate as a head. A Diak who has taken many heads, may be immediately known from others who have not been so fortunate—he comes into the presence of the rajah and takes his station without hesitation, whilst an inferior person is glad to creep into any corner to escape notice.

Mr. D. mentions a singularly degraded race in the northern part of Borneo.

Further towards the north of Borneo, are to be found men living absolutely in a state of nature, who neither cultivate the ground, nor live in huts; who neither eat rice nor salt, and who do not associate with each other, but rove about the woods like wild beasts. The sexes meet in the jungle, or the man carries away a woman from some campong. When the children are old enough to shift for themselves, they usually separate, neither one afterwards thinking of the other. At night they sleep under a large tree, the branches of which hang low. On the branches they fasten the children in a kind of swing; around the tree they make a fire to keep off the wild beasts and snakes. They cover themselves with a piece of coolit kayu, and in this also they wrap the children. It is soft and warm, but will not keep out the rain. These poor creatures are looked on and treated by the other Diaks as wild beasts. Hunting parties of twenty-five or thirty go out and amuse themselves with shooting the children in the trees with the sampit, the same as monkeys, from which they are not easily distinguished. The men taken in these excursions, are invariably killed.

Respecting their religious notions Mr. D. remarks—

I cannot ascertain that the Diaks have any religion amongst themselves, or entertain an idea of future rewards and punishments. None of the Bujis or Agis were able to give me further information on this subject than what I was myself enabled to pick up from personal observation, and that was very little. They have no fear whatever of dying, either in battle or otherwise, provided they are in no danger of losing their heads. They have, however, the utmost dread of losing their heads, which they conceive the greatest, and indeed the only misfortune that can befall them; and this feeling seems to animate them, from their knowledge of the triumphs their enemies enjoy in getting possession of this greatest of all treasures; for all Diaks in every part of Borneo and of the Celebes have the same predilection for cutting off the heads of their enemies, and every stranger is regarded as an enemy.

It is, however, most certain that they have some idea of a future state. This not only appears in their burials, but on other occasions. There is a certain bird, of which they stand in great awe. When they hear the note of this bird, no inducement can urge them further on the same line of road. I have frequently been out shooting when we heard it. On such occasions they invariably would stop and tremble violently, and immediately take another road. I never could obtain a sight of this bird of ill omen, for such it is considered. If I attempted to advance a single step nearer the sound, they took hold of me, pointing to the sky, and with gestures of apprehension forced me a contrary way. The notes are very similar to those of our blackbird, equally sweet, but much stronger. Notwith-

standing my making brothers with the great rajah, I always entertained an impression that I should be murdered if by mischance I should happen to shoot one of these birds. It is evidently a superstitious feeling, this particular bird being looked upon as an evil genius.

In the continuation of the account, Mr. Dalton mentions his belief that Europeans would be well received, and the effect of the intercourse most desirable. "I once took occasion to mention to Selgie," he remarks, "that he could not hope to become friends with white men, whilst his countrymen persevered in the practice of cutting off heads. He replied, they would immediately leave it off, and obey the Europeans in all things if they had the opportunity of coming in contact with them, bringing them the produce of the country, and receiving in return such articles as they require. I have heard the same from other rajahs, particularly from Segden, with whom I could converse in the Malay language."

These people seem to have sunk to the very lowest depth of brutishness and sin, of which human nature is capable. It can hardly be conceived that men made in the image of God could exhibit so much of the brute combined with so much of the fiend. This is human nature uncultivated and unrestrained. Never was there a class of men that ought to awaken more of Christian sympathy; and never was there a nobler field in which to show what the gospel of Christ can do to improve, or rather re-create and re-model the human character.

## MISCELLANEOUS INTELLIGENCE.

### INDIA.

**Presses and Periodicals.**—A parliamentary paper has been published, containing the number of periodical publications and printing presses under the license or sanction of the British Government at the several presidencies:—Bengal: European publications, in 1814, 1; 1820, 5; and 1830, 31; Native publications, in 1814, not any; 1820, not any; 1830, 8. Fort St. George—European, 1814, 5; 1820, 8; 1830, 8; Native, not any. Bombay—European, 1814, 4; 1820, 4; 1830, 12; Native, 1814, not any; 1820, 2; 1830, 4. Bengal—European printing-presses, 1830, 5; Native printing-presses, 1830, 1. Fort St. George—European, 1830, 2; Native, not any. Bombay—European, 1830, 2; Native, 6.

### FRANCE.

The British and Foreign Bible Society is by special request sending out 10,000 New Testaments to Lyons, under the sanction of the French minister of instruction, to be put into circulation among the poor.

### CHINA.

More than 10,000 volumes of books of Chinese literature have been brought from China by professor Newman, of Germany.

### ABYSSINIA.

The late accounts from the mission to Abyssinia state that Mr. Kugler died Dec. 29, 1830. Segabdis, the friend of the missionaries from the beginning, was slain in battle with the Galla, Feb. 4, 1831. Mr. Gobat, the surviving missionary, had left Adowa and was residing at Bahati among a strange and savage people. It was hoped that a son of Segabdis, favorable to the mission, would ultimately get the power into his hands.

### LIBERIA.

The James Perkins, 35 days from Norfolk, arrived at Monrovia on the 14th of January with 342 emigrants, all in good health.

## American Board of Commissioners for Foreign Missions.

### TRACTS FOR THE HEATHEN.

The American Tract Society has granted \$2,100 to be expended by the missionaries of the Board in printing and circulating tracts among the unevangelized nations: \$600 at Bombay, \$500 at Ceylon, \$500 at the Mediterranean missions, and \$500 at the Sandwich Islands.

### RETURN OF MRS. GARRETT.

Mrs. Garrett, widow of the late Mr. James Garrett, superintendent of the mission press at Bombay, whose decease was noticed at page 38, left Bombay on her return to America, Oct. 29, in the brig Nereus, Captain Endicott, and arrived at Salem on the 9th of March. Her two children accompany her.

### ORDINATION.

Mr. George W. Boggs, of South Carolina, and lately a member of the Princeton Theological Seminary, was ordained a missionary at Charleston, S. C. by the Union Presbytery, March 14th. The Rev. Dr. Leland preached the sermon from

Acts xxii, 21. If Providence permit, Mr. Boggs will embark for Bombay within a month or two, to join the mission there under the care of the Board.

### Donations.

FROM MARCH 16TH, TO APRIL 15TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

Boston and vic. Ms. C. Stoddard, Tr.	1,700 00
Cheshire co. N. H., C. H. Jaquith, Tr.	
Jaffrey, Gent. end la.	21 50
Keene, Mon. con.	6 50
Swanzy, Gent., la., and mon. con. to constitute the Rev. EZEKIEL COLEMAN an Honorary Member of the Board,	50 00
Troy, Rev. E. Rich,	5 00—83 00
Columbia co. N. Y., I. Platt, Tr.	78 00
Essex co. Ms. J. Adams, Tr.	
Beverly, Mon. con. in Rev. Mr. Oliphant's so.	81,43; gent.
82,37; la. 48,06;	211 86
Danvers, N. par. Gent.	80 00
Salem, Tab. so. Gent. 139,75; la. 190,34; mon. con. 6,11;	336 19
S. so. Mon. con. 9,31; gent.	74,47; 83 78

Howard-st. chh. Mon. con.	6 85
	718 59
Ded. expenses paid by aux. so.	20 00—698 59
Essex co. N. J., T. Frelinghuysen, Tr.	246 57
Hartford co. Ct. J. R. Woodbridge, Tr.	
East Windsor, N., Gent.	20 00
Enfield, Mon. con.	3 75
Hartford, A friend,	3 00
1st so. Mon. con.	23 23
N. so. Mon. con.	8 16
Hartland, East, L. and P. Case, Wethersfield, F. mite so. 9th pay. for Bombay miss.	20 00—58 14
Merrimack co. N. H., S. Evans, Tr.	
Boscawen, E. par. Gent.	3 85
W. par. Gent. 19,78; la. 17,35;	37 13
Concord, Gent. 67,52; la. 100,63;	168 15
E. Village, Gent.	9 60
Dunbarton, Gent. 38; la. 33; (of which to constitute the Rev. JUBILEE WELLMAN, of Warren, an Honorary Member of the Board, 50;)	71 00
Heniker, A gent.	1 20
Pembroke, Gent. 10,03; la. 12,38;	22 41
Warner, Gent. 9; la. 6;	15 00—328 34
Middlesex co. Ms. C. Davis, Tr.	
Bedford, Mon. con.	28 47
Monroe co. N. Y. By E. Ely, Riga, Fem. miss. so. (of which to constitute the Rev. E. MEAD an Honorary Member of the Board, 50;)	58 53
New York city and Brooklyn, W. W. Chester, Tr. (of which fr. W. S. his ann. mite, 10;)	264 53
Oneida co. N. Y., A. Thomas, Tr.	
Augusta, Miss B. C.	5 00
Hamilton, 2d cong. chh. 6,50;	
1st cong. so. Mrs. S. P. av. of beads, 5; Mrs. E. G. 50c.	12 00
Huntsville,	4 50
Marshall, Mon. con.	7 35
Mexico, Mon. con. 13,44; fem. miss. so. 7,00;	20 50
New Hartford, Mon. con. in presb. so.	17 03
Oneida, Mon. con.	5 16
Potsdam, Scholars, for Sandw. 1st miss.	2 50
Rome, 1st cong. chh.	42 00
Trenton, Mrs. L. Y. av. of bed,	13 14—129 18
Rockingham co. East, N. H., D. Knight, Tr.	
Portsmouth, La. 20,03; mon. con. 6,72;	26 75
Somerset co. Me. J. Dinsmore, Tr. Industry, Asso.	19 50
Taunton and vic. Ms. H. Reed, Tr. Fall River, Gent. 101; la. 76;	177 00
Middleboro' and Taunton Precinct, Gent. and la.	26 42
Rehoboth, Gent. and la.	40 00
Sekonk, Gent. and la.	29 47
Taunton, Ed. so. for Diana Isham in Ceylon	12 00—284 89
Washington co. N. Y., M. Freeman, Tr.	
East Hebron, Asso.	7 00
Salem, M. Freeman,	1 50
South Granville, Asso.	10 00
West Granville, Asso.	18 14
	36 64
Ded. expenses paid by aux. so.	1 14—35 50
Windsor co. Vt. D. Peirce, Tr.	
Woodstock, N. par. Mon. con.	12 38
Barnard, Gent.	10 65—23 03
Windham co. South, Ct. Z. Storrs, Tr.	
Hampton, Gent. and la. 18; a friend, 1;	19 00
Scotland, Gent. 12,54; la. 9,46;	22 00—41 00
Total from the above Auxiliary Societies,	\$4,125 02

## II. VARIOUS COLLECTIONS AND DONATIONS.

Abbeville, S. C. Rev. H. Dickson,	5 00
Albany, N. Y. 4th presb. chh.	50 00
Albemarle co. Va. Mrs. R.	1 00
Amherst college, Ms. Mon. con.	10 87
Andes, N. Y. Mon. con.	10 00
Attleboro', Ms. Mon. con. in 1st cong. chh.	14 00
Auburn, N. Y. Mon. con. in theol. sem.	31 65
Augusta, Va. Chh.	42 23
Augusta co. Va. New Providence chh.	45 00
Barnstable, Ms. WALTER CROCKER, which constitutes him an Honorary Member of the Board,	100 00
Bedford, Pa. Mon. con.	4 57
Bedford, Va. Mrs. M. and la. of Pisgah cong.	10 00
Belchertown, Ms. J. Walker,	30 00
Bethel, Vt. Mon. con.	3 00
Blountsville, Ten. S. Rhea,	1 00
Boston, Ms. B. D. M. 5; av. of fancywork, 1;	6 00
Bound Brook, N. J. La. benev. so. to constitute the Rev. R. K. ROGERS an Honorary Member of the Board,	50 00
Briery, An indiv. by G. W. B.	1 00
Brooklyn, N. Y. Mrs. S. 1; dona. 5;	6 00
Buenos Ayres, S. Amer. Mon. con. (of which for the Jews, 3,50;)	30 50
Cambria, N. Y. Cong. chh.	15 00
Camden, S. C. By G. W. B.	37 37
Canton, Ct. Mrs. Everest,	15 00
Canton, China, A friend,	5 00
Champlain, N. Y. Benev. so. of presb. chh. to constitute the Rev. EZRA D. KINNEY an Honorary Member of the Board,	50 00
Chatham Village, N. J. Four chh. members,	12 00
Chazy, N. Y., J. C. H. 2; Miss M. A. H. 1;	3 00
Cheraw, S. C., J. C. Coit,	10 00
Cincinnati, O. Coll. in 1st and 2d presb. chhs. for Choc. miss. 36,50; Capt. G. 2;	38 50
Columbia, S. C. By G. W. B.	7 25
Conway, Ms. Mon. con.	14 50
Constantinople, Turkey, Com. Porter, for schools, 200 piastres,	11 11
Farmville, Va. By G. W. B.	21 75
Foxcroft and Dover, Me. For. miss. so.	8 75
Framingham, Ms. Rev. Mr. Trask's so.	42 00
Franklin, N. H. Mon. con.	12 00
German Valley and Fox Hill, N. J. Presb. cong.	17 75
Gilesum, N. H. Mrs. M. Webster,	1 00
Good Hope, S. C. By G. W. B.	17 50
Green Brier co. Va. B. F. Renick,	2 50
Greenwich, Ct. Rev. Dr. Lewis,	20 00
Hamilton, Ms. Gent. and la. asso.	22 00
Hampden Sydney, Va. By G. W. B.	19 00
Hanover, N. H. Students in Dartmouth college, for Rev. H. Woodward in Ceylon, 13,14; fem. so. for do. 16,86;	30 00
Hanover, Va. T. W. 2,50; Mrs. R. P. 2;	4 50
Harmony, S. C. By G. W. B.	22 00
Henrico, Va. Mrs. E. M. A.	2 50
Indian Town, S. C. By G. W. B.	16 50
Ipswich, Ms. Teachers and pupils of fem. sem. 300; a young lady, 1;	301 00
Ithaca, N. Y. Mon. con. in presb. chh.	181 67
Jaffrey, N. H. La. asso. for Henry Martyn in Ceylon,	18 00
King's Creek, S. C. By G. W. B.	71 02
Kingston, Ms. Mon. con. in evang. so.	7 40
Kingston, N. J. Fem. and sunday sch. miss. so. for ed. of females under the care of Mr. Woodward, at Manepy,	28 00
Lezington, Va. Mon. con. &c. 22,04; mon. coll. in presb. chh. 2; J. C. 5; L. C. G. 5; J. A. 5; S. S. B. 5; A. L. 5; A. T. B. 5; E. G. C. 3; Miss P. C. 1; sub. sch. 4,18; J. C. 50c. A. A. 13c. E. A. 10c. A. A. 6c.	63 01
Lezington presb. Va. A clergyman and lady,	10 00
Liberty Spring, S. C. By G. W. B.	30 00
Lockport, N. Y. 1st presb. chh.	20 00

**Lynchburg, Va.** Members of 1st presb. chh.  
**Mariboro', Ms.** DAVID GOODALE, which constitutes him an Honorary Member of the Board,  
**Marietta, O.** La. miss. asso. 10,35; mon. con. in cong. so. 28,75;  
**Matanzas, Cuba,** Mrs. Echevaire,  
**Medway, S. C.** By G. W. B.  
**Meredith, N. Y.** Benev. so.  
**Middleboro', Ms.** Indiv. by N. Eddy, to repair loss by fire at Manepy,  
**Mogitt's Store, N. Y.,** P. Roberts,  
**Montgomery co. Va.** Mon. con. in presb. chh.  
**Mount Zion, S. C.** By G. W. B.  
**Nelson, N. H.,** A friend, (of which for wes. miss. 5)  
**New Albany, Indl.** Mon. con. 20; indiv. 34,04;  
**New Brunswick, N. J.** Mon. con. in ref. D. chh.  
**Newburgh, N. Y.** Ladies of Mr. Johnson's chh.  
**New Canaan, Ct.** A poor man's two mites,  
**New Chester, N. H.** Mon. con.  
**New Harmony, S. C.** By G. W. B.  
**N. Hope, S. C.** An indiv.  
**New Ipswich, N. H.** Mon. con.  
**New Lebanon, N. Y.,** R. Woodworth,  
**New Monmouth, Va.** Chh. coll.  
**Newton, N. J.** Miss N. Howell,  
**New York city,** Spring sch. in brick chh. 108; donna. 2,50; a fem. friend, 1;  
**New York state,** A counsellor, a thank off. for success in an arduous and just cause,  
**North East, N. Y.**  
**Northwood, N. H.** Gent. asso. 14,55; la. asso. 12; mon. con. 8,07;  
**Orville, Pa.** Coll. in presb. chh.  
**Pendleton, S. C.** By G. W. B.  
**Petersburgh, Va.** Gent. asso. 29,50; la. asso. 18,35;  
**Philadelphia, Pa.** Mon. con. in 1st ref. D. chh. in Crown-st. to constitute the Rev. THOMAS FLETCHER, of North Amenla, N. Y. and the Rev. HENRY HERMANSON Honorary Members of the Board, 100; mon. con. in 11th presb. chh. to purchase infant sch. apparatus for Bombay miss. 50; fem. so. for ed. hes. youth, for first Philadelphia sch. in Bombay, 150; JOHN STILLE, which constitutes him an Honorary Member of the Board, 100; J. M. Atwood, 25;  
**Pittsburgh, Pa.** Indiv. of 2d presb. chh.  
**Pittsfield, Ms.** A thank off. for the conversion of children,  
**Portland, Me.** Mater. asso. for Esther Tyler and Amelia Jenkins in Ceylon,  
**Prince Edward co. Va.** Mon. con. of students in theol. sem.  
**Princeton, N. J.** Mon. con. in presb. chh. 40; fam. in. box. 5; Edge Hill sem. 10;  
**Reading, S. par.** Ms. Fem. miss. asso.  
**Richmond, Va.** Members of presb. chh. on Shocko Hill, 147,40; by G. W. B. 57,43; Mrs. T. B. C. 5; Mrs. R. M. 1,50; a friend, 50c. M. P. a little girl, 25c.  
**Rochester, Michl.** Ter. Mon. con. 4,50; a fem. sub. sch. schol. dec'd, 50c.  
**Rocky River, S. C.** By G. W. B.  
**Sag Harbor, N. Y.,** H. T. Dering,  
**Salem, Ms.** A friend, on hearing of Dr. Cornelius' death, 10; a friend, 2,50;  
**Salem, S. C.** By G. W. B.  
**Savannah, Ga.** 1st presb. chh.  
**Schenectady, N. Y.** Mon. con. in Union college,  
**Scipio, N. Y.** 2d presb. so. 7; an indiv. 3;  
**Scottsville, Va.** E. H. M.  
**Shawangunk, N. Y.,** A female,  
**Shelby, N. Y.** Chh.  
**Springfield, Vt.** Mon. con. in cong. chh.  
**Staunton, Va.** I. B. 5; a friend, av. of jewelry, 1,50;

**Sratham, N. H.** La. asso. 12,75; la. circle of industry, for Medit. miss. 6; mon. con. 7;  
**Sumpterville, S. C.** By G. W. B.  
**Sutton, Ms.** Mrs. Morse,  
**Swatara, Pa.** Coll. by Rev. J. R. S.  
**Tewksbury, Ms.** A gent.  
**Varrennes, S. C.** By G. W. B.  
**Wantage, N. J.** Sab. schol. of Miss M. G.  
**Warm Spring, Va.** Chh. coll.  
**Watertown Presbytery, N. Y.** Towards the support of a missionary at the east, 313,03; Brownville, presb. chh. for Choctaws, 13,08;  
**Westfield, N. Y.** Mon. con.  
**West Newbury, Ms.** Mrs. E. L. B. W. av. of thimble, for transla. of scrip.  
**West Stockholm, N. Y.** By I. H. S.  
**White Bluff, Ga.** Fem. miss. so.  
**White Hall, N. Y.** Young la. for Samuel W. May in Ceylon,  
**Williamsburg, S. C.** By G. W. B.  
**Wilmington, S. C.** By do.  
**W—, Ms.**  
**Unknown, A friend,** By Rev. A. Bullard,  
**Whole amount of donations acknowledged in the preceding lists,** \$8,077 18.

## III. LEGACIES.

**Gustavus, O.** Mrs. Rachel Humphreys, dec'd, by J. R. Woodbridge,  
**Salem, Ms.** John B. Lawrence, dec'd, amount of a note and interest, by C. Lawrence, Ex'r,  
**Mrs. Anna Dodge, dec'd,** (\$609 having been received previously,) by M. Newman, Ex'r,  
**Sterling, Ms.** Mrs. Abigail Holcomb, dec'd, by Rev. S. Russell, Ex'r,

## IV. DONATIONS IN CLOTHING, &amp;c.

**Baltimore, Md.** A box, fr. F. Hall, for Rev. M. Winslow, Ceylon.  
**Brighton, N. Y.,** A box, fr. ladies, rec'd at Tuscarora.  
**Essex, N. Y.,** A box, fr. fem. miss. so.  
**Hamp. Chris. Depos.** Ms. Amherst, 2d par. A box, fr. ladies,  
**Hartwick and Fly Creek, N. Y.,** A box, fr. benev. so. for Choc. miss. in Arkan. Ter.  
**Jaffrey, N. H.,** A set of Scott's bible, fr. la. asso. for Ceylon,  
**Jewett city and Lisbon, Ct.** A barrel, for Creek Path.  
**Livonia, N. Y.** Two boxes, fr. fem. mite so. for Mackinaw.  
**Louville Village, N. Y.,** A box, fr. young ladies,  
**Marietta, O.,** A box, fr. la. miss. asso. for Yukonchayna,  
**Mexico, N. Y.** Flannel, 10 yds. fr. E. Smith.  
**Taunton, Ms.** A box, fr. ed. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions. Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.